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With the Approval of Ecclesiastical Authority

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Nihil Obstat,

M. J. O'CONNELL, C.M.

Censor Deputatus.

Imprimatur,

✠ GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

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Editorial Notes and Comments

IN TEACHING THE SPIRIT OF LENT

As this particular issue of the JOURNAL reaches our readers the present season of Lent will be well on its way. Teachers are continually looking for ways and means to arouse an appreciation for this sacred season in their pupils and students. May we recommend to them the Masses of these days, not necessarily the Masses for week-days, but the Masses for the remaining Sundays and Holy Week. The more we give pupils and youth an opportunity to discover the spirit of the liturgical year in the Mass, the more life-like will become the practice of the school and the more valuable its learning guidance. Instructions and retreats of school years will one day become a thing of the past, but the Mass, please God, will always be part of the Catholic's religious life. Let us, therefore, help pupils and students to find in the Mass every possible assistance for religious living. Let us not only guide them to understand it as the great act of worship and to pray its Ordinary with the priest, but let us help them to find in the changing Proper the divine motivation that it offers with every season and in every Mass.

THE USE OF THE MISSAL

The editors of *The Leaflet Missal* published in St. Paul, Minnesota, furnish some interesting data on the use of the Missal in the January, 1940, number of *The Ecclesiastical*

Review. It is not our purpose to speak about *The Leaflet Missal* at the present writing. We hope, however, all our readers are familiar with it and its educational value in teaching Catholics how to pray the Mass. In a survey made by the editors of *The Leaflet Missal*, they discovered that in the twenties (1920-30) only two publishers were selling Missals. The firm of Kenedy in New York reported sales for the first ten years (1920-1930) at 38,833 copies; and for the second nine and a half years sales were 745,563—eighteen times as many! The Macmillan Company reported something similar; from 1926 to 1930 they sold 7,000 copies; from 1930 on they sold 77,000 copies. We believe these numbers are tremendously interesting. Moreover, they are only indicative of the total number of Missals reported sold since 1930—3,285,396 copies in all. Without doubt, there are many who own Missals and who do not use them. However, the figures are encouraging. At the same time, they are thought provoking. It might be worthwhile for us to investigate locally: (1) the parents of our children who have Missals and who use them or who do not use them; (2) the older brothers and sisters of our pupils who own Missals and use them or who do not use them. Such a local survey would offer encouragement or direction in teaching the Missal.

TEACHERS' MANUALS

There are splendid manuals for each of the several series of elementary texts in Religion now in use in our schools. Teachers at times forget about these manuals. Some teachers do not even know that they exist. Others have glanced at them hurriedly and have had little or no opportunity to appreciate the wealth of suggestions contained therein. Principals, who are supervisors of instruction, should help

teachers to see the different uses of these manuals. We are inclined to think that the several series of Religion texts now being used in the United States can hardly be taught satisfactorily if the teacher is not using the manual or handbook of the series. We sometimes meet teachers who are unenthusiastic about good material. May we suggest that before condemning the material that they evaluate their own understanding of it in terms of author's explanation and guides in the manual or manuals for the series?

THE COMPREHENSIVE EXAMINATION, AN INSTRUMENT FOR IMPROVING THE TEACHING OF RELIGION IN THE COLLEGE

It is a happy sign that we are dissatisfied with the results of our teaching. It is highly commendable that our colleges are questioning their offerings in Religion. Moreover, one can hardly think of evaluating the Religion curriculum without a consideration of procedure. The comprehensive examination again recommends itself to us. Those who are using it have found the requirement of value both to student and instructor alike. With it, students develop a greatly improved attitude toward scholarship. They become interested in more than the passing of courses. Reliance on text books and cramming are discouraged, and an intellectual challenge is really furnished. On their side, instructors must evaluate their objectives and see them in terms of student achievement. They have to state these objectives most specifically that they may be considered in terms of the comprehensive examination. In other words, instructors are required to give more careful thought to selection of content and methods of directing learning. The preparation of questions for a com-

prehensive examination is no easy task. It demands careful consideration from faculty members. It is a preparation that continues over a period of months, with possible questions continually being evaluated in terms of their consistency with stated objectives. Scholarly scrutiny on the part of the instructor and a scholarly requirement from students both are contributions toward an improved teaching of Religion in the college.

THE DISCUSSION CLUB TECHNIQUE AND FACULTY STUDY

St. Xavier's High School in Louisville, Kentucky, has organized a discussion club for the faculty. It has for its purpose to arouse enthusiasm and discussion club efficiency in the faculty that the same qualities may characterize clubs among students. The faculty follows the same organization and procedure that is followed by the students. Meetings are held for one hour every Sunday morning. At present, the St. Xavier Faculty Study Club is following an outline for a course in Catechetics. This particular piece of material was selected that teachers may be better able to guide and direct youth in the Catechetics' apostolate.

A BISHOP'S NEW YEAR WORD TO HIS PRIESTS

The State Council of the National Council of Catholic Women in Alabama last year reclaimed more than 2,000 fallen-away Catholics. Since there are nearly four times as many Catholics in our diocese as in the State of Alabama, and the latter are far more scattered, that was an achievement equal to what the reclamation of 8,000 would be in this diocese. My mandate to Catholic organizations of men, women and youth during 1940 is to engage in a "reclamation and conversion" apostolate.

✠ J. F. Noll, "A Bishop's New Year Word to His Priests," *The Acolyte*, Vol. XVI, No. 2 (February, 1940), p. 9.

THE FULLNESS OF TIME

MATERIAL FOR THE TEACHER

REVEREND WILLIAM L. NEWTON

The Catholic University of America

Washington, D. C.

EDITOR'S NOTE: With "The Fullness of Time" Father Newton concludes a series of articles for the teacher of the Old Testament, the first of which appeared in the January, 1938, number of this magazine. Monthly, since that date, the JOURNAL has been privileged to carry an article by Father Newton, each of which has been prepared to enrich the background of the teacher of Bible History. Beginning with the September, 1940, issue of the JOURNAL Father Newton will commence a series of articles dealing with the New Testament.

In the story of Israel after the return from the exile, both the nature of their circumstances and the voice of the prophets indicated that the Messiah was soon to come. The time for the realization of God's plan for the redemption of mankind was near, but before it fully dawned there was one more purifying struggle through which the Chosen People had to pass. This, no less than the exile, fashioned the people in the midst of whom the Messiah was to live. What occasioned this struggle, and how it progressed, we learn from the two books of Machabees.

First, let us review the general history into which this experience of the Chosen People must be set. The Persians retained control of the world empire until the rising power of Alexander the Great engulfed them in 332 B.C. Now the world became Greek in more than a political sense. The ambition of Alexander was not only to rule the world, but to make the world Greek; and in this ambition he was phenomenally successful, extending the language and the culture of his people over the vast territory that made up his empire. After the death of Alexander this policy was continued, although the government of the empire was divided among the generals who had led his armies. Two of these

divisions are of interest here: that of Egypt, under Ptolemy I; and that of Antioch in Syria, under Seleucus I. Between these two lay Judea, counted but a part of Palestine and Phoenicia. This middle territory became a cause of contention between Egypt and Syria, and the scene of many wars, until it finally came under the banner of Syria. During these years the power of Rome was making itself felt. As the divided rule of the East gradually declined, Rome became more influential. By the first century B.C., the Greek Empire had given way to the Roman.

In the closing years of the Persian Empire Judea remained about as we have seen it in the years after the exile. Subject to Persia, the Jews enjoyed a large measure of freedom and were ruled in practice by the High Priest on the prescriptions of the Mosaic Law. After the Empire had come under Greece, conditions, both internally and politically, remained about the same. If anything, the early years of Grecian domination brought greater material prosperity to Judea. But with this prosperity there also came a new influence which profoundly affected the course of Jewish history and led immediately to the severe trials through which the true religion had to pass.

This influence was Grecian culture. The insinuation of this culture into Jewish life meant more than it did in the other lands subject to Greece. It differed mainly in two ways from the culture native to Israel: it was preoccupied chiefly with material prosperity, and it was sprung, as all oriental culture, from paganism. This offered serious interference with the religion of the Jews in various ways which coalesced into one grave danger.

The material comforts of Grecian culture gave a new impetus to an old temptation of the Jews. Many of the people, but especially the rulers and the wealthy, began to adopt this point of view and to prefer material ease and advancement to the requirements of their religion. But, more significantly, with the material aspects of this culture, the Jews gradually but surely began to adopt the spirit and the practices of paganism. This tendency, which affected a great part of the Jews, was leading in a direction altogether opposed to the spirit and ideals of the true religion.

To those Jews who cultivated the Law and tried to make it effective in their lives, adherence to Grecian ideals was nothing less than religious defection. There rose, in consequence, a party among the Jews known as the *Chasidim*, or "the Pious," whose purpose it was to bring the people back to a strict observance of the Law, and hence implied a degree of opposition to Grecian culture. Thus the Chosen People were divided. The one party favored adoption of Grecian ways, contending that they were the source of prosperity. The other party declared this a betrayal of Yahweh and of His Law.

This was the internal condition of Judea about the middle of the second century B.C., when the political developments between Syria and Egypt brought a wider division between these parties and the whole people to the brink of ruin.

Antiochus Epiphanes (175-164 B.C.), an ambitious ruler, was on the throne in Syria. He sought to expand his territory at the expense of Egypt, and was fairly successful. He made two incursions into Egypt for the purpose of annexing it, but on both occasions he was frustrated. On both occasions, when returning through Palestine, he vented his anger on the Jews. He entered Jerusalem, took away whatever was of value, put many of the Jews to death, and carried many more away as captives. He left a garrison of soldiers in the city who vexed the people in different ways and desecrated the temple.

Things took a more serious turn shortly after this. Antiochus understood the Jewish opposition to pagan practices and culture as a sign of their disloyalty to him. Therefore, to effect that perfect uniformity of culture which he felt necessary for the security of his ruler, Antiochus inaugurated a campaign for the extinction of the religion of the Jews. The party which had already adopted Grecian culture readily gave in to the demands of the king. The Pious, however, resolutely withstood the persecution, expressing their willingness to die rather than profane the name of God or reject His Law.

The details of the uprising of the Pious under Mathathias and his five sons, of the valiant war they conducted against

superior forces, of the ultimate success of Judas and the cleansing of the temple, is the burden of the Books of Machabees. A few remarks will suffice to make the story take on its full significance.

It should be observed that this was not a contest between the Jews and the Syrians. It was a struggle of the forces of the true religion, under the leadership of the Machabees, against pagan culture whether represented by Syria or by the Jews themselves. Many of the Jews were practically in league with the Syrians. Confer, for instance, the story of Alcimus in I Mach. 7. On several occasions during the war, the Syrians came into Judea at the invitation of their Jewish supporters. This character of the struggle is manifest also in the effort of the Machabees to purify the country once they were free from Syrian opposition. The importance of this phase of the story is that God was employing this means to cleanse His people further by eliminating those whose worldly attachment had rendered them unworthy of Him.

This was the real issue of the struggle. When this is once understood, the main lesson of the Books of Machabees becomes clear: the fidelity of God to His promises, and the zeal with which He protects His religion. The revealed account of the struggle is the record of divine intervention. Judas was skillful in the type of warfare made necessary by the topography of Palestine; but granting his skill, his victories over forces superior both in number and equipment were plainly miraculous. God saved His people, He saved their religion; and in doing this He realized His promise of the Messiah.

Some important developments issued from this experience of the Jews. After the victory was complete, the Hasmonean family, as the sons of Mathathias were known, had acquired both the temporal and the religious leadership of the Jews. They were, in other words, both kings and high priests. This might have worked to the religious advancement of the Jews had all subsequent members of the family been of the disposition of Judas, Simon and Jonathan. Unfortunately they were not. They began, about the year

one hundred B.C., to seek mainly the material advancement of the nation and its political aggrandizement; and with this returned the attachment to things temporal for which the war had been fought. Again two parties appeared. The Hasmonians became the worldly element, while the strict adherents of the Law formed a separatist party which bore the name of the Pharisees. These parties, the Sadducees and the Pharisees, are often met in the Gospels.

But when this development had reached its maturity, the time was at hand when God would take the spiritual sceptre from the Chosen People. They had been entrusted with His religion until this time; they had held religious sway until time for the Messiah.

The territory claimed by the Jews had now been extended to comprise almost all that Solomon had ruled. Under Queen Alexandra (76-67 B.C.) the nation had come to enjoy its greatest prosperity since the time of Solomon. But this temporal glory was the immediate prelude to the loss of both political and religious jurisdiction. Through their own quarrels and weakness, the Jews fell under the control of the Romans in 63 B.C. Soon thereafter, an Idumean named Herod managed to have himself appointed king of Palestine. Hated by the Jews because a member of the race of Esau, Herod made himself the more detested by the exactions of his cruel reign. This made the pious Jews turn the more earnestly to God for assistance and deliverance.

But when Herod was old and about to die, the hope for the coming of the Messiah reached its highest fervor. It was expected that Herod would be succeeded by one of his sons, all of whom promised a worse reign than their father. Then the soul of faithful Israel was lifted to God. They had the promises of the prophets, and from these the conviction that God would not abandon His people. Now if ever, they prayed, God must send the Redeemer.

This was the fullness of time. The Chosen People had been reduced to a faithful few, and these looked to God alone for aid. He did not forget His promise, for just before the death of Herod the Messiah was born.

Religion in the Elementary School

METHODS FOR THE TEACHER*

REVEREND ALOYSIUS J. HEEG, S.J.

"The Queen's Work"

St. Louis, Missouri

Father Connell has nicely explained to us the Doctrine of the Incarnation. In doing so, he has clearly proved that a good knowledge of theology is of inestimable value to the catechist. His thorough knowledge of the Doctrine of the Incarnation suggested applications in the classroom of which one less acquainted with theology would never have dreamed. So with Father Connell we must all admit that the better we know a subject ourselves the better will we be able to teach it to others.

By this we do not mean to say that every good theologian will make a good catechist. We should ambition to be like Father Connell, both a good theologian and a good catechist.

The man who knows much about theology and little about children is almost as badly off as the man who knows much about children and little about theology. Probably some of the most pitiable scenes ever witnessed in a classroom were those created by men who prided themselves on their knowledge of theology but only betrayed their ignorance of children.

We recall the story of such a man who told a certain good

* EDITOR'S FOOTNOTE: This paper is a brief report of a demonstration given by Father Heeg at the Fifth Catechetical Congress held in Cincinnati, November 4, 1939.

Sister that she did not know how to teach. "Let me take this class," he said. Sister agreed and thought her presence no longer necessary, but when she proceeded to leave the room he stopped her. "No Sister, do not go away," he said. "You must stay and keep order while I teach."

Was it not good Pius X who said: "It is much easier to find a preacher able to handle a long and eloquent discourse than a catechist altogether successful in imparting religious instruction?" It was certainly the same good Pius X who reminded us in his famous decree on early Communion to teach children according to their capacity.

The suggestion to teach children according to their capacity is not something new. In a preface to one of the first editions of the *Catechism of the Council of Trent* we read the following:

But as in imparting instruction of any sort the manner of communicating it is of considerable importance, so in conveying instruction to the people it should be deemed of the greatest moment. Age, capacity, manners and conditions demand attention that he, who instructs, may become all things to all men, and be able to gain all to Christ, and prove himself a faithful minister and steward, and, like a good and faithful servant, be found worthy to be placed by his Lord over many things. Nor let him imagine that those committed to his care are all of equal capacity or like dispositions, so as to enable him to apply the same course of instruction, to lead all to knowledge and piety; for some are, "as it were new-born infants." others, in some sort, of full maturity. Hence the necessity of considering who they are that have occasion for milk, who for more solid food, and of affording to each such nutriment of doctrine as may give spiritual increase, "until we all meet in the unity of faith, and of the knowledge of the Son of God into a perfect man, into the measure of the age of the fulness of Christ." This the example of the Apostle points out to the observance of all, for "he is a debtor to the Greek and the Barbarian, to the wise and to the unwise"; thus giving all who are called to this ministry, to understand, that in announcing the mysteries of faith and inculcating the precepts of morality, the instruction is to be accommodated to the capacity and intelligence of the hearers; that whilst the minds of the strong are filled with spiritual food, the little ones be not suffered to perish with hunger, "asking for bread, whilst there is none to break it to them."

Obviously, besides studying your subject, you must study the pupils whom you are going to teach. Moreover, if you are to teach children, you must be able to speak their lan-

guage, for it should go without saying that a teacher should use a language his pupils can understand. We maintain that just as there is a language perfectly appropriate for our students in a major seminary, so there is a language appropriate for our children in our elementary schools. Both may be called the language of Holy Mother Church, who knows how to speak to her simple little children as well as to her learned theologians. But psychology, pedagogy, experience, and common sense cry out against any assumption that the language used with adults in graduate courses be used with little children who are barely able to lisp their prayers.

Father Drinkwater says something very much to the point when he declares: "The very quality of scientific precision that makes language so helpful to theological correctness also makes it difficult for the child-mind to receive. We must cheerfully admit that there is a permanent discrepancy between the aims of a theologian as such and the catechist as such, though they may both be happily united in the same man. The theologian aims at eliminating every trace of imagination; the catechist knows that only by appealing to the imagination can he reach the mind and will."

Of course, the use of the imagination that Father Drinkwater here commends is not that purely fanciful kind we find in fairy stories, but the kind our Blessed Lord used in those true-to-life stories and illustrations we find in the Holy Gospels.

So much in general on the need of adapting our teaching to the capacity of our pupils. Now for a bit of demonstration.

I must begin by asking you to imagine that you are second graders and that I am your teacher. All right? All ready?

You know in God there are Three Persons: God the Father, God the Son, and God the Holy Ghost. In the beginning God was all alone. The first things He made were . . .? That's right—the angels. After that He began to make this world of ours. As He did so, maybe the angels watched Him. Maybe they saw that one of the nicest things He was making was a beautiful garden. In it He was putting all the prettiest

¹ Rev. F. H. Drinkwater, *Religion in School Again*, p. 81. London: Burns & Oates, 1935.

things you could think of. I wonder why. . . . Of course, He was getting that garden ready for Adam and Eve. Who wants to tell us the story of Adam and Eve? John? All right, go ahead. . . . That's fine, John, very good!

Look! Here's a picture of Adam and Eve leaving the garden. They look very sad, almost as if they were crying, don't they? Can you read the words below the picture? . . . Just so: "God felt sorry for Adam and Eve."

You see God wanted Adam and Eve to be happy. If they had done what God told them they could have stayed in that garden until it was time to go to heaven. But Adam and Eve did not do what God told them. That was a big sin. It spoiled everything. They were driven out of that beautiful garden and had to die. It closed the gates of heaven, so that no one could get in. It was all their own fault. Yet God felt sorry for them and for us. He promised to send a Saviour to make up for our sins.

After the Sin of Adam and Eve it was very hard to be good. Many of the people were awfully bad. They had to be punished and punished. But some of the good people prayed for the Saviour to come.

Then the time came to send the Saviour. The Saviour was to be God the Son. But before God the Son could be born a little baby, He would have to have a Mother. So, what did God do? He sent the Angel Gabriel to Nazareth to ask Mary to be His Mother. See, here is a picture of it.

This time, John, you read the words below the picture. "Hail, full of grace, the Lord is with thee, blessed art thou among women." That's right, John. Of all the women of the world, God picked out Mary to be His Mother; and that is why the angel said to her, "Blessed art thou among women."

Here's another picture—a picture of when the Saviour was born. Is there any one "blessed" in this picture? . . . The Blessed Virgin? Of course, "blessed" is even part of her name. And did we just see someone who called her "blessed"? . . . The Angel Gabriel—to be sure! Now look again, is there anyone else in this picture that is really "blessed," even more blessed than the Blessed Virgin? What do you think? Helen?

... Jesus? Yes, of course! Was there anyone who said that Mary was blessed? You don't know? Well, listen, and I will read the words below this picture. "Blessed is the fruit of thy womb, Jesus." Now I will cover up the middle words and let you read the rest. What are they? ... That's right—"Blessed is Jesus." St. Elizabeth—maybe you now remember—was the first one to say, "Blessed is the fruit of thy womb, Jesus."

So there are two persons in this picture that we call "blessed." Look! Blessed art thou (pointing to Mary, and (pointing to Jesus) blessed is your child, Jesus. You see, if St. Elizabeth wanted to use easy words, she could have said "Blessed is your child, Jesus."

Here's one more picture I want to show you. This time let's read the words first. "Holy Mary, Mother of God." Can you find God in the picture? What, that little Baby? You are right! The little Baby Jesus is really God. Now, can you find in this same picture the Mother of God? ... Wait a minute! One at a time! That was an easy question, wasn't it?

Well, look at the picture, and I'll ask some more easy questions. But this time we'll let—well, just Tom answer. Who is this? Jesus. And this? Mary. Is Mary the Mother of Jesus? Yes. Is Jesus God? Yes. So Mary is the Mother of God? Yes. That's right, Tom. Mary is the Mother of Jesus, Jesus is God, and so Mary is the Mother of God.

You know why Mary named her little boy "Jesus", don't you? Because the Angel Gabriel told her to, and because Jesus means Saviour. He is the Saviour that God promised Adam and Eve He would send to make up for our sins. When He grows up, He will show the people that He is really God and really man. But He is only one person. He is the Second Person of the Blessed Trinity. He is God the Son.

O think how good God is to leave His happy home in heaven, to become a little Baby, to live like us, and to die for us!

(But here we must bring our little demonstration to a close. Time will not permit any treatment of the subject suitable for the higher grades.)

THE MADONNA AND BABE IN ART

SISTER M. BERNETTA

Marywood

Grand Rapids, Michigan

AUTHOR'S NOTE: This study has been one of the most fruitful units that the writer has ever carried on with children. The pupils of the Marywood Junior High School just teemed with enthusiasm and even to the present day their interest has never abated. All have unique and extensive Madonna collections. This hobby has supplanted their former collections of movie stars.

The study of the Madonna is inexhaustible in scope and has a wealth of possibilities in cultural and religious values so needed in this materialistic age. It will not be an exaggeration to say that the interest of the children in their Madonna hobby is stronger today than during the time when the unit was most enthusiastically initiated. During the summer vacation the girls added much to their collections through their personal initiative and interest.

A good season for the study of this unit is during May, the month of the Blessed Virgin.

INTRODUCTION

Many centuries have elapsed since the Madonna and Her Babe were first introduced in art. In all this time this theme had been unrivaled in art in popularity and universality of appeal. The Madonna is the universal type of motherhood, a subject which everyone loves. Its appeal is understandable to the young as well as to the old. All are drawn to it by an irresistible charm. Each nation has its Madonnas, each age its peculiar type of art. Thus century after century great artists have poured out their God-given abilities in this all pervading theme of mother love and adoration of the Infant Jesus and His Blessed Mother. This has resulted in the accumulation of Madonna pictures so numerous that no one would dare to estimate the entire number. Of necessity, therefore, this study is limited.

Why do we honor the Blessed Virgin Mary?

The Blessed Virgin was greatly honored by God: because she is first in the order of nature, the greatest and best loved after the sacred humanity of Jesus Christ. God chose her from the beginning to be the mother of Jesus Christ, by extraordinary predilection.

The Blessed Virgin Mary is first of all creatures in the order of grace. God bestowed grace on her proportionate to her sublime dignity.

The Blessed Virgin Mary is first of all creatures in the order of glory. In heaven the Blessed Virgin, Mary, Mother of God, is enthroned above all the angels and saints. The Blessed Virgin is the most privileged of all human creatures by her sinlessness.

What is the honor called which we pay to the Mother of God?

It is called *hyperdulia* because it is above all honor paid to the angels and the saints. "Like the morning light she advances full of grace, and sheds a light a thousand times more resplendent than theirs." (Anonymous, IMMACULATE CONCEPTION, Trichinopoly, 1904.)

What is the origin of the dedication of the month of May to the Mother of God?

This pious custom is said to have arisen in the middle of the sixteenth century, through the work and devotion of St. Philip Neri. Then various religious writers furthered the devotion through the publications of books and pamphlets on May, Mary's month. Pope Pius VII in 1815 granted special indulgences for May devotions, whether public or private, namely three hundred days for each day of the month and a plenary indulgence once a month.

I. TEACHER PREPARATION

- A. Fervent prayer, petitioning the intercession of the Blessed Virgin Mary, the Mother of God.
- B. An intense and careful preparation to become imbued with ideas which are Catholic concerning religious art.
 1. Art in the history of the Christian Culture.
 - (a) Beginning with art in the Catacombs to the late Medieval Period, i.e., second to the fifteenth century. Period of the building of Christian unity.
 - (b) Late Medieval Period or the early Renaissance Period to the nineteenth century. Period of disintegration of Christian unity.
 - (c) Modern period; beginning with the nineteenth century to our time. Period of the struggle toward a rebuilding of Christian unity in thought, making and doing in Christ.

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II. OUTLINE OF PROCEDURE

A. *Types of Madonna*:

1. Classes (chronological)
 - (1) Portrait Madonna—figures in half length against indefinite background.
 - (2) Madonna Enthroned—where the setting is throne of dias.
 - (3) Madonna in Glory—figures set in heavens by glory of lights, by clouds, by angels, or by a simple elevation above earth.
 - (4) Pastoral Madonna—with a landscape background.
 - (5) Madonna in Home Environment.
2. Classes (Aspects of Motherhood)
 - (1) Madonna of Love—emphasis on mother's affection.
 - (2) Madonna of Adoration—mother's attitude is one of reverence for child, humble adoration and awe.
 - (3) Madonna of Witness—mother is preeminently the Mother of God.

B. *Pretest*:

1. List the names of Madonnas and art you know.
2. Flash pictures and have children identify them.
3. List what you would like to know about Madonnas.

III. OUTLINE OF CONTENT

A. Introduction.

B. The Madonna in Early Art: 1. Catacombs.

- C. Byzantine: (1) St. Luke's Madonna; (2) Our Lady of Perpetual Help.
- D. Early Italian Art to 14th century: (1) Cimabue; (2) Giotto; (3) Fra Angelico.
- E. Italian art from 14th to 15th century: (1) Masters in this period (representative): (a) Bellini; (b) Perugino; (c) Botticelli; (d) Leonardo da Vinci; (e) Michael Angelo; (f) Titian; (g) Andrea del Sarto; (h) Antonio Correggio.
- F. Raphael.
- G. Italian Art from 15th to 18th century: (1) Representative masters in this period. (a) Guido Reni; (b) Sassaferrato; (c) Dolci; (d) Barabino.
- H. Spanish Art: (1) Leading Madonna painters. (a) Morantes; (b) Murillo.
- I. French Madonna Art: (1) Religious Painters: (a) Dagnan-Bouvert; (b) Bouguereau.
- J. German Religious Art: (1) Masters among German religious. (a) Schongauer; (b) Durer; (c) Muller; (d) Max; (e) Sichel; (f) Bodenhausen.
- K. Chinese Religious Art.
- L. Modern Religious Art: (a) Beuronese; (b) Ars Sacra.

SUGGESTED ACTIVITIES

1. Oral discussion of honor paid to the Blessed Virgin Mary the Mother of God by poets, artists, musicians, saints, children, shrines, etc.
2. Listing feasts of the Blessed Virgin.
3. Listing liturgical hymns and sequences adopted by the Church for her service.

Stabat Mater. By Blessed Jacopone of Todi (d. 1306), a disciple of St. Francis. By some attributed to St. Gregory the Great (d. 604); by others to Innocent III, (d. 1612).

Salve Regina, by Herman the Cripple, a monk of Reichnau (d. 1054). St. Bernard added the words, "O clemens, O pia, O dulcis Virgo Maria," in the Cathedral of Spire in a burst of religious fervor.

Ave Maris Stella, by St. Venatius Fortunatis.

O Gloriosa Virginum, by the same.

Alma Redemptoris Mater, by Herman the Cripple.

Ave Regina, author unknown: tenth century, some say much earlier.

4. Privileges of the Blessed Virgin Mary.
5. The name of Mary in Syriac means: Lady, Sovereign Mistress. In Hebrew it means: Star of the Sea. List the towns and cities which bear her name in our country and contrast the number with those of a Catholic country.
6. Collect Madonna pictures.
7. What nations have had the Madonna on stamps?
8. What flowers bear the name or title of the Blessed Virgin Mary?
9. Research work about the devotion to Mary, the Mother of God in other countries.
10. Finding and reading poems and stories on the subject.
11. Original poems and stories on the subject.

PART ONE. EARLY CHRISTIAN ART

- I. Early Madonna Art in the Catacombs.
- II. Byzantine Art.
 - A. St. Luke's Madonna.
 - B. Our Lady of Perpetual Help.
- III. Early Italian Artists (1200-1400).
 - A. Cimbuë (1240-1300).
 - B. Giotto (1276-1336).
 - C. Fra Angelico (1387-1455).

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Fortune, Vol. 15 (May, 1937), p. 131.
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PART TWO. ITALIAN ART—15TH TO 16TH CENTURY

Italian painters of 1400-1500 taken chronologically, not all of them, but only the most important ones of that period. This is their order:

Fra Filippo Lippa.....	1402-1469
Giovanni Bellini	1428-1516
Verrocchio	1535-1488
Pietro Perugino	1446-1524
Sandro Botticelli	1447-1515
Leonardo da Vinci.....	1452-1519
Lorenzo di Credi.....	1459-1534
Michaelangelo	1475-1564
Giorgione	1477-1510
Titian	1477-1576
Andrea Del Sarto.....	1487-1517
Antonio Correggio	1494-1537

In the reading of Da Vinci's life use the account from Lester, *Great Pictures and Their Stories*, p. 104. It will make it very clear to the children how great he really was.

For the life of Michael Angelo, read or have read by a pupil the story about the "Snow Madonna" from the Rosary, *Fourth Reader*, p. 198.

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 Morey. *Christian Art*. Andrea Del Sarto, "Madonna of the Harpies," p. 112.
 Bryant. *What Pictures to See in America*. Madonna and Child, p. 70. Belini, p. 117. De Credi.
 Giorgio, Vasare, *These Splendid Painters*. Fra Filippo Lippi, Titian, Botticelli, Perugino, Andrea Del Sarto, Da Vinci.
 Williamson. *Bell's Miniature Series of Painters*. (Botticelli)
 ———. *Catholic Encyclopedia*.

PART THREE. ITALIAN ART, 1500-1800

1. Tintorette (1512-1594). Venetian School.
2. Paul Veronese (1528-1588). Venetian School. Last Venetian painter of the 16th century. Masterpiece—"Marriage Feast of Cana." Painted Virgin and Babe Enthroned, also painted crowds. All his people wear gay colored clothes.
3. Guido Reni (1575-1642). Bologna School. Painted in churches and monasteries. Pictures of Madonnas are: (1) Madonna and Child; (2) Mater Amabiles; (3)

Madonna of Glory; (4) Madonna and the Sleeping Child; (5) The Holy Family. There is rich warm coloring in all his pictures.

4. Sassoferrato (Giovanni Salvi) 1605-1685. Roman School. A rival of Dolci. Dolci excels him in splendor of color and fineness of pencil. Paintings of Madonnas: Madonna of the Rosary; Madonna; Madonna of the Roses; Virgin and Child Jesus; Madonna and Child Sleeping.
5. Carlo Delci (1616-1686). Florentine School. Pictures were smoothly and softly painted, very graceful though sometimes very affected. Made nice faces and beautiful hands. Holds some rank in Florentine School that Sassoferrato holds in Roman school. Virgin usually seated.
6. Barabino (1831-1891). Picture—Madonna of the Olive Branch.

SUGGESTED PROCEDURE:

- a. Tell about Venetian School and members of it.
- b. Give life of Tintoretto and his works.
- c. Pass around picture painted by Veronese. Talk about it. Give life and characteristics of his work.
- d. Tell about Bologna school. Show pictures of Reni's. Talk about his style. Life and famous works.
- e. Compare works of Sassaferrato and Dolci. Show pictures on bulletin board and have discussion about them. The life and important Madonna paintings of each.
- f. Decline of Italian art.

ASSIGNMENT:

1. Find as many pictures painted by these artists as you can. Note the trend of art.
2. Find a legend connected with each picture if you can.

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PART FOUR. RAPHAEL

OUTLINE

- A. Life of Raphael.
- B. Important Paintings.
- C. Major Madonna Painting.

ACTIVITIES SUGGESTED

- A. Reference work (see children's bibliography).
- B. Look up story of Tobias for Madonna of the Fish.
- C. Questions—Review of Raphael.
 - When did he live?
 - What do you know of his life?
 - Where did he study?
 - Who was his teacher?
 - Who sent for him to go to Rome?
 - What did he do there?
 - What did he paint on canvas?
 - What other way did he paint?
 - What was his last work?
 - How old was he when he died?
 - What is his greatest Madonna?
 - What is his greatest other painting?
 - What Madonna is the most well-known?
 - Where did the Madonna del Granduca get its name?
 - What saint is pictured in the Madonna of the Chair and many other Madonnas? Why?
 - Name as many of his pictures as you can.
 - Describe one picture in detail—Sistine, Madonna of Chair or Madonna of Fish.

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- Madonna of the Veil—*Angelus Domini*, p. 129.
- Book of Raphael's Madonnas—By James Perkins Walker.
- Also see Teachers' Bibliography—almost all books contain many illustrations.

PART FIVE. GERMAN AND DUTCH MADONNA AND BABE

OUTLINE OF ARTISTS

GERMAN

Schongouer, Martin	1420-1488
Durer, Alpert	1471-1528
Muller, Carl	1818
Max Gaberel	1840
Sichel	1844
Bodenhausen	1852

DUTCH PAINTERS AND FLANDERS

Van Eyck	1370-1428
Meister Wilhelm	1358

FLEMISH

Quentin Massys	1460-1531
Hans Meming	1430-1492
Anthony Van Dyck	1599-1641
Peter Paul Reubens	1577-1640

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Picture of Meister Wilhelm's Madonna and Child in the *World's Painters* by Holt L. Deristhe. Ginn & Co., 1898.

A Madonna and Child by Muller Carl.

Madonna of the Grotto by Carl Muller.

Madonna and Child by Bodenhausen.

Madonna and Child by Sichel.

Virgin with Child by Albert Durer.

Madonna with Child by Van Pannwitz.

Madonna and Child by Hugo Vogel.

PART SIX. SPANISH AND FRENCH PAINTERS

A. SPANISH PAINTERS

1. Luis de Morles 1509-1586.

2. Bartolome Esteban Murillo 1618-1682.

B. FRENCH PAINTERS

1. Dognou-Bouvert 1852.

2. W. A. Bouguereau 1825-1905.

C. Procedure Suggested

1. Give a brief sketch of the life of each of the artists.

2. Read story from *Ave Maria Reader* on the "Madonna of the Napkin."

3. Review the artists and pictures.

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PART SEVEN. MODERN MADONNAS

Modern art has so little to contribute when considered after the masters of religious painting. The great Italian artists of the early middle ages lived in an atmosphere of Christian culture. Modern civilization is so pagan and materialistic that there is little art produced today worthy of the name.

Among the modern painters there is an American who is worthy of note. His name is C. Bossern Chambers. He was born in St. Louis, Missouri, in May, 1883. Chambers now lives and works in New York City. He is a painter of religious subjects.

In St. Ignatius Church, Chicago, he has painted the decorations and altar pieces. Many of his religious paintings are in art galleries of New York, Florida, New Jersey, and Missouri.

Mr. Chambers is a pupil of Louis Schutlege at the Berlin Academy of Art and also of Alois Hrdliczka at the Royal Academy of Vienna.

In March, 1934, he brought nearly one hundred of his religious paintings and drawings to the Carnegie Hall Gallery for Easter week. Almost all of these pictures are from the permanent collection of the Franciscan Monastery at Paterson, New Jersey.

Mr. Chambers was engaged in 1935 to teach life and portrait painting in Wallkill Prison, New York. His classes are said to be the first conducted at such an institution by a well known artist.

Modern art critics in the *New York Times* say that Chambers is outstanding for his combined reverence of approach and essentially human appeal. His work is characterized by softly appealing color and a smoothness of finish.

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Nov. 10, 1935, section 9, p. 8, column 6.

PART EIGHT. BEURONESE ART

(Vol. IV, pp. 571-572—*Orate Fratres*)

The modern religious art school of Beuron Abbey, in Germany, was founded about 60 years ago by Desiderius Lenz, O.S.B. He was a monk of that abbey. His finest work is to be found in the archabbey of Monte Cassino, Italy.

This art is so highly developed in our day that it has a school of its own. It has found its chief inspiration in the liturgy of the Church which the monks so faithfully follow. This art is really an expression of their life. In the Beuronese art, the emotions are replaced by calm, poise and dignity of the religious soul steeped in God and religion. In some pictures of religious art, the divine is brought down to the level of the human; but in the Beuronese work, on the other hand, the attempt is made to raise the human towards the divine.

Everywhere it is in its proper relation to the sublime worship of the Church, which is the Holy Mass. As an aid and an expression of this worship, true liturgical art is of great importance and has for its principal an inner soul expressed externally.

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- I. CATACOMBS
Earliest Madonnas of Catacombs
- II. BYZANTINE
St. Luke—The Madonna of St. Luke, p. 195, Angelus Domini
Our Lady of Perpetual Help
- III. EARLY ITALIAN ART—to 1400
Cimabue (1240-1300) The Madonna and Child
Bernardo Daddi—The Virgin with the Child Jesus and Two Saints
Giovanni di Paolo—Madonna and Child and Two Saints
Ambrogio Lorenzette—Madonna and Child with St. Frances and St. John
Fra Angelico—Annunciation; Madonna and Child
Don Lorenzo Monaco—Virgin, Child and Saints
- IV. ITALIAN ART (1400-1500)
Giovanni Bellini—Madonna with Child and Saints
Sandro Botticelli—Virgin with Child
—Madonna with Child and Angels
—Madonna of the Veil
—Our Lady of the Magnificat
Antonio Allegri Correggio—Virgin in Adoration
Pietro Perugino—Madonna and Child with Angels and Saints
Andrea del Sarto—Madonna of the Harpies

Titian—Madonna with the Rabbit
 Cima Da Conegliano—Virgin with Child
 Bernardo Luini—Madonna of the Rose-trellis
 Lorenzo Di Credi—Madonna and Child

V. ITALIAN ART (1500-1800)

Barabino—Our Lady of the Olive Branch
 Dolci, Carlo—Madonna and Child
 Guido Reni—Madonna of the Assumption
 Sassoferrato—Virgin and Child
 —Madonna of the Rosary

VI. HOLLAND AND FLEMISH

Van Dyck—God's Best Gift

VII. SPANISH

Murillo—Mother and Child
 " —Virgin and Child
 " —Madonna and Child

VIII. FRENCH

Edouard Cabone—Le Sommeil del'Enfant Jesus (The Infant
 Jesus Sleeping)
 Dagnan-Bouveret—Paris—Madonna and Child
 " " "—Madonna of the Arbor

IX. GERMAN

Durer, Albrecht—Virgin with Child—Vienna, Germany (*See
 Story of Our Lady in Art*, p. 37)
 Mueller—Mother and Child
 Sichel—Madonna and Child

X. BEURONESE (Liturgical Art) Maria Laach

XI. CHINESE

Wang Chen Huen, Sauchou, China—Our Lady of the Orient
 China—Madonna of Catholic University

XII. RAPHAEL THE GENIUS OF MADONNA PAINTING

RAPHAEL—Virgin and Child
 Madonna of the Veil
 Madonna of the Grand Duke
 Detail of Sistine Madonna
 Madonna of the Chair
 Madonna Della Tenda

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High School Religion

INDEX TO PIUS XI'S ENCYCLICAL ON THE *CHRISTIAN EDUCATION OF YOUTH*¹

REVEREND JOHN M. VOELKER

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¹ N.C.W.C. text.

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A BISHOP'S NEW YEAR WORD TO HIS PRIESTS

Have teachers relate every instruction to the practical application it should have in one's life. The boy Christ taught us that not even parents may prevent their children from "being about the Father's business."

✠ J. F. Noll, "A Bishop's New Year Word to His Priests," *The Acolyte*, Vol. XVI, No. 2 (February, 1940), p. 9.

TEACHING THE NATURAL VIRTUES

BROTHER PHILIP, F.S.C.
Brothers of the Christian Schools
New York, N. Y.

At the outset, it is important to define terms so as to limit this discussion. There are infused virtues of faith, hope and charity which are not acquired though they may be increased. The infused virtues have God as their principle and their end; they are consequently supernatural virtues. There are also moral virtues which may be both acquired and increased. The principal moral virtues are the cardinal virtues: prudence, justice, fortitude, temperance. All other moral virtues are included in these. The moral virtues are natural or supernatural according to the proposed end. Thus to fast for one's health is a natural virtue; to fast to do penance in imitation of Christ's example is a supernatural virtue. In general, the natural virtues benefit us personally, or they make us pleasing to our fellowmen; the supernatural virtues make us pleasing to God because practised for love of Him. In teaching the natural virtues it is but logical that the Catholic teacher will attempt to integrate the natural and the supernatural virtues, for on the latter plane only will virtue merit supernatural reward.

In their zeal to teach the fundamentals of doctrine and moral so essential to Christian living, it is possible that Catholic teachers may fail to stress the importance of the natural virtues. True, Christian morality, especially the law of charity, of love for one's neighbor, is the basis of all social intercourse, and consequently of such natural virtues as honesty and justice. However, some of our children may fail at times in the practice of certain natural virtues like docility, obedience, truthfulness, honesty; others, because of environment, may lack certain little amenities of life like

refinement of speech and affability of manner. Special interest should be taken to enrich all of our children culturally and spiritually, to make them more closely resemble Christ. Our children should be "better" than other school children on the natural as well as on the supernatural plane.

THE END PROPOSED IN TEACHING NATURAL VIRTUES

What end is proposed in teaching natural virtues? We should not make the mistake of striving to have our pupils acquire merely a veneer of polish while neglecting the "inside of the cup;" we are not to produce "whitened sepulchres;" we do not aim merely at the acquisition of external culture which characterized the English gentleman and which Newman condemned as an inadequate aim in education. We distinguish between means and end. Being social by nature, pupils must live among their fellowmen. To live peaceably and happily in human intercourse they must enjoy the respect and confidence of others by a well earned reputation as trustworthy gentlemen. But they are also sons of God and must please Him by observing the great commandment to "love your neighbor as yourself for the love of God." Culture must be linked with morality to deserve the approval of God and man. Culture is a means, not an end in itself. The ultimate end must be God.

TEACH BY EXAMPLE

Since children are so prone to imitate, indirect instruction and teaching by example are often more effective than direct teaching. What better example could we place before children than the perfect Christ. Picture Him as docile, obedient, honest, truthful, approachable, friendly, sympathetic, refined; as a model of social virtues; as an agreeable friend and companion though Master of heaven and earth. Until the age of thirty, He "was subject to them." Picture Him in the workshop with St. Joseph following directions, or in the home helping Mary, His Mother, or communing in holy conversation. Thus employed, He "advanced in wisdom and age and grace before God and man." See Him during His public life as kind and sympathetic to sinners,

lepers, the sick, the blind. Observe Him courteous to the centurion, to Mary Magdalen, to Zaccheus. Look at Him friendly and companionable with the apostles and with Lazarus, Mary and Martha. See Him in the following incidents: honest, though so poor He worked a miracle to pay a tax; refined, but such a commanding, striking figure that none opposed Him when He halted the funeral procession at Naim or drove the money changers from the temple; truthful before Caiphas though His life was at stake; obedient unto death, obedient to the least wish of His Mother as at Cana; loved and trusted by children. With good reason is He presented to us, not as the "Lion of Juda," but as the "Lamb of God." If we select some one trait and multiply incidents from our Lord's life to illustrate it, there is little doubt that pupils will be strongly influenced to imitate Him. Examples from the lives of saints such as the story of St. Francis of Sales' long struggle to acquire patience, stories of the beloved St. Francis of Assisi, and countless others are edifying and stimulating. Examples from national heroes, such as stories of Lincoln's honesty, also fascinate young and old pupils. But no examples can be so convincing, so charming as those from the life of our Lord.

BEGIN ON THE NATURAL PLANE

In the beginning, we may follow our Lord's plan of instruction and begin on the natural plane as He did so effectively in His parables. A ship, a harvest, a sower, a field, flowers, each was used as a vehicle to convey the most sublime truths. Such common things as bread and wine He changed into His Body and Blood; such ordinary things as water and oil are used in the sacramental system; wood (the Cross), He made the symbol of our salvation. Christ intended that natural things be used as stepping stones, as vehicles to help us reach the supernatural. This, too, seems to be God's plan with natural virtues, though they appear so commonplace, so inferior to the great infused virtues. Merely attach a supernatural motive to these virtues, and behold the transformation: "A glass of cold water given in My name shall not go without its reward."

The natural virtues must be represented as easy to acquire and as attractive and desirable. If the teacher, in addition to the use of examples, shows in his daily life that an admirable personality is based on natural virtues; if he is loved and respected because of what he is, it is certain that love and admiration will lead to imitation on the part of his pupils. In this instance the environment is most conducive to effective teaching. But if the teacher is slovenly in dress or speech; if he is irritable and peevish; if he is unjust and inconsistent in his treatment of pupils; if he is harsh, unkind, sarcastic, how can he speak convincingly of the admirable qualities of our Saviour; how can he instill ideas of culture, of good breeding, of Religion? To be successful, the teaching of natural virtues must be, like a great symphony, without a note of discord. Only then will pliable, docile pupils yield to the charm and willingly become molded into other Christs.

SHOW PUPILS THE "WHY"

Children, even young ones, are reasonable and must be shown the why of the conduct we desire; otherwise the tendencies of their environment may counteract the best efforts of a teacher. At times, the struggle between the real and ideal becomes unequal, due to the potency of circumstances. In these instances the contest is one of values, and the present values tend to outweigh remote or ultimate values. Ask a boy why he "cheats" in examination, though he knows it is wrong; why he "copies" some one's homework; why he "borrows" some one's book or pencil. His answer gives us a clue as to how to teach natural virtue. He weighs the situation, gauges the possibilities, judges what he thinks are the comparative values, then decides and acts. Naturally, all this takes place in a moment and without the aid of a syllogism. Yet that is the way he reasons. Is it not possible to develop a sense of value strong enough to guide him, and motivating forces strong enough to determine his action? Is it possible that we unconsciously aid him in forming false values by our emphasis on "marks" and "examinations", and so convince him that his well being and his success are dependent on these criteria rather than on effort

and good will? In many school systems the emphasis is partially corrected by evaluating home assignments as forty per cent of the total or final mark. Recently some educators have suggested allowing fifty per cent or even sixty per cent for home assignments as a more reasonable basis for arriving at a final mark, since effort in daily work should be emphasized. God judges us by our effort and good will, so we teach pupils. Is there, in their minds, some confusion as to value? These questions are loaded with dynamite, yet they must be answered in the light of a Catholic philosophy of value.

VALUES AND MOTIVATION

In *Philosophy of Value*,¹ Rev. Leo R. Ward deduces these principles: all action is aimed whether the agent knows it or not; the principles in my present action are 1. the end, 2. the agent, 3. any means I use; good is principally in the desired thing, in 1. the thing, 2. the desire; value is what action is pointed toward; the good or value which I must ever seek is my own welfare; man sees the particular good, he takes it or leaves it, but the perfect good, happiness or well-being, man necessarily wills. What do these principles imply in our present discussion? Man is a reasonable being and must act for his own welfare, hence the practice of natural virtues must be presented in such manner that the end proposed is consistent with his ideas of well-being. There may be a difference of opinion as to the means to be employed, but there can be none as to the end proposed, his welfare here and hereafter. But the remote, intangible, objective benefits of action must be weighed and compared with possible immediate, subjective benefits of present action. This complex situation makes it difficult to appeal to ultimate, to supernatural values, for example, in cases of white lies, of cheating, of petty dishonesty. However, to secure favorable conduct, to form habits of natural virtues, the teacher must somehow appeal to the child's own welfare; he must set up ideals of conduct that are acceptable from the pupil's conception of his well-being. In particular, he must point out not only ideals, but also effective means

¹ Rev. Leo R. Ward, *Philosophy of Value*. New York: Macmillan, 1930.

for securing desirable ends. Above all, he must provide a strong motivation.

Rev. Johann Lindworsky, S.J., in *Training of the Will*² gives us most enlightening, most practical suggestions on values and on motivation. He says that, as a matter of conscience, he must advise that teachers "build up the whole of education on the significance of motives," for "our will can be moved by all that appears to it as of value;" "values determine our choice," hence "whatever is a value may act as a motive." But values have relative significance if we except God and other supernatural values. Because man is a sentient being, values arise in sense satisfaction derived, for example, from harmonious music and the beauties of nature though there may be attached to these also an intellectual pleasure. Since man is also a rational being, there are keen intellectual pleasures or values. Man is a social being; hence the approval of his fellowmen is a social value and motive. Man has a higher, a spiritual element, a soul; therefore the highest, the ultimate values will lie in the supernatural plane. Since we must influence the will, which values shall we appeal to in teaching the natural virtues? Immediate results can be obtained by appealing to one's feelings and imaginations. Witness the successful recruiting officer waving the American flag while a band plays martial and patriotic music. For later action, for values that will transfer to life situations, values of a more permanent nature must be presented. Here the intellect must be appealed to, for the thought content is our surest guarantee of permanence. But to anchor these in the mind, we must provide adequate association. In other words, the motive-idea must be associated with a definite situation; the pupil "must be made to understand upon what occasion the resolution is to be put into practice." Moreover, whether we suggest a lower, a higher, or a mixed motive, "we must succeed in presenting a value equal to the demand." Do we not find in these suggestions one of our difficulties in teaching the natural virtues? If the value presented were equal to the

²Rev. Johann Lindworsky, S.J., *The Training of the Will*. Milwaukee: The Bruce Publishing Company.

demand, since man naturally must seek his welfare, would he not act in accordance with the motive or value present in his consciousness? But for the pupil, what value is equal to the demand in the practice of natural virtues?

CORRECTING FALSE VALUES

The demand is usually an immediate personal gain, though at times a pupil will lie or assist one in cheating to "save" or to "help a pal." If the demand is subjective, the value should be subjective; if the demand is on the natural plane, the value should be on some plane to compete with it in immediate efficacy. Where there is a choice of motives, we should not necessarily choose the strongest, but the one strong enough to influence the will. Consequently, in teaching the natural virtues, natural motives should be stressed till the appropriate time for raising these virtues to the supernatural plane, when love of God and love of neighbor must be the motivation. To "help a pal," for example, is laudable; this can be praised as a natural virtue. But is letting him "copy" an exercise really helping him? Why not suggest bringing his pal to the board and explaining the difficulty, or helping him to prepare for an examination? In other words, when possible, why not use their stated demand if it is laudable, but suggest improved techniques for accomplishing the result more satisfactorily? The teacher should praise such correct solutions of pupil demands to afford pleasant experiences and to provide opportunities to boast of laudable successes; but he should severely condemn undesirable conduct so that unpleasant experiences will be associated with it. This suggested handling of a common school problem attempts to balance demand and value on the natural plane. But will it succeed? How much depends on the personal factor in both teacher and pupil! At times, in certain cases, it may be necessary to point out the positive social disapproval of cheating and lying as cowardly, as an unwillingness to face an issue, as failing to "play the game," as a running away. With the bullying type, the bravado type, questioning his courage is aiming at the vulnerable spot in his armor; it is presenting a value he must

not deny or ignore. It is stimulating to the weak type as well as to the former to picture strength of will as the ability to make a sacrifice. This principle underlies the motto: "Honesty is the best policy." An immediate sacrifice of gain eventually brings its reward in public trust; so too, a sacrifice of sinful pleasure is an insurance of good health. To be effective in such instances, as Father Lindworsky points out, values must counterbalance the sacrifice.

DEVELOPING PUBLIC CONSCIOUSNESS

Rev. Dr. Joseph Collins explains in *Religious Instruction and Education*³ that three difficulties are encountered in the practice of the natural virtues; to these we add a fourth, laxity of companions in reproving. In an address on June 29, 1939, Edgar J. Hoover emphasizes the same difficulty in law enforcement: "The forces today which make possible our great army of criminals are public apathy, public lack of interest in honest law enforcement, public laziness concerning the power of the ballot." What can be done in schools to arouse public interest in the practice of natural virtues? Two illustrations may contain practical suggestions. The writer was told by an army sergeant that regular army men themselves will report and aid in running out of camp any soldier who takes anything belonging to a comrade. The common life led in camp seems to compel this attitude to safeguard personal property. Is not the school situation similar in so far as books, etc., must often be left unprotected? Could not a similar attitude be developed in schools to prevent petty thievery? At West Point, it seems, a premium is placed on an officer's truthfulness and trustworthiness. We are told that petty lies may lead to expulsion, since an officer's personal honor and integrity are so necessary in a position of great responsibility. Group motives are successfully inculcated in these instances. If special effort were made, could not similar group reactions be expected in schools? True, in a sense, we are dealing with "mob psychology" since a group is involved, hence a special technique

³Rev. Joseph Collins, *Religious Instruction and Education*. New York: Joseph F. Wagner, Inc.

must be used. This is not appealing to the highest ideals of conduct, or to the highest motives, but if we succeed in presenting a "value equal to the demand" we may also be presenting a "value that counterbalances the sacrifice" made. Moreover, this value will be present and immediate. Is it not possible to secure public disapproval also of petty cheating? Public laxity in disapproving is surely one of the causes of crime, as public approval is a powerful stimulus to practice virtue. Later, when we supernaturalize the motive, we will find the natural sublimated, perfected in the supernatural, the natural and the supernatural integrated as they were in the Person of the Son of God made man.

THE FORMAL TEACHING OF NATURAL VIRTUES

Creating public interest in the practice of natural virtues like justice and honesty is one thing; the formal teaching of these and other natural virtues is a different problem. Here, the principles emphasized by Father Lindworsky are essential: the motive is indeed the only means of forming the will; we come very near the psychological facts when we speak of the battle between different values which are contending for the focus of consciousness; it does not matter whether the resolution has been made energetically or moderately, for so long as the person was serious and retained it in consciousness, it can always be carried out; "no elementary function (will, memory) gains any noteworthy increase of its power by repeated action." The primary concern then is to provide for the battle of values, to provide strong motives, for "wherever there is a motive, will-power is at work." But to keep the will steady there must be a realization, an experience of value. If the motive is lasting, if it carries over to life situations, if it is ever-present, there will be lasting influence on the will. Cannot these permanent values which influence conduct be acquired by oneself? Eternal modes of behavior are acquired only by direct or indirect well-illustrated teaching, or by imitation. Learning by imitation or by example having been discussed, there remains the problem of formal teaching.

We may approach the teaching of motives through sensa-

tion or through reason and eventually through faith. However, the most effective approach in teaching the natural virtues on the natural plane is through reason. Allowance may be made for an additional pleasure derived from the imagination and the emotions, but these should be considered as an accidental accretion to intellectual values. The problem narrows down to a presentation of ideas and ideals acceptable to a reasonable person. In this we must reach the understanding of the child through "a connection of values already existing in the child's mind." It is sound pedagogy to pass from the known to the unknown we propose to teach. Our Lord beautifully exemplifies this principle in His parables. A new value, a higher value, a new application of known values, must be presented in concrete language and must be illustrated by examples familiar to the child. To be effective, such lessons must be presented in a cheerful atmosphere by a teacher who is respected and loved. Lastly, as Father Collins points out, opportunity must be given for practice in acquiring the virtue. In many homes, for example, loose change is usually in evidence, yet never will a child be tempted to "borrow," for he knows he has only to ask, or he knows he will be provided with what is needed. In countries like Germany and Italy, beer or wine is as common as water among us: people grow accustomed to the rational use of these beverages. Do we afford pupils in school similar opportunities, without undue espionage, to practise honesty and truthfulness? Is it not useless to teach good manners, courtesy, honesty, unless we provide in school the opportunities to practise these virtues? Having decided to teach certain virtues, we must use every pedagogical device at our command to insure success; interesting presentation made concrete by examples; debates, problem solving, suggestions, discussions, dramatization, personification, and any techniques successful in other branches of the curriculum; finally the application in definite foreseen situations must be provided.

SPECIFIC APPROACHES

In individual direction we must note certain types to adapt the instruction to the needs of the individual, but this

problem belongs to the guidance personnel rather than to the class-room teacher interested in teaching natural virtues. How should the teacher proceed in any particular group instruction? He may begin with a problem based on their experience, or with a story or an illustration, then proceed with an exposition in which the ideal of conduct is clearly presented. Advantage might be taken of the popular and effective "scout code" in the formulation of ideals. It should be possible to draw up an acceptable "school code" that individuals and groups will respect. Reasons should be advanced for the acceptance of each ideal since cooperation rather than compulsion, a sense of honor rather than fear of penalties, a respect for popular approval rather than individual whims, aid in the motivation of the will which, in the last analysis, must be the immediate objective. Once pupils know what is expected, the teacher must be gently persistent; he must check every offense; he must be reasonable but firm, for there is question of forming habits; opportunities should be provided for practice in forming habits. Praise and encouragement should be used judiciously as rewards for specific observance of school ideals of conduct, and disapproval must be shown for failures. If we could persuade pupils to keep a confidential record of their successes and failures, what encouragement they would derive from their observed progress in the attainment of one virtue on which they concentrate. As the *Imitation of Christ* reminds us, "If we correct one fault a year, we shall soon become perfect men." Progress is slow, but unflinching effort and good will are guarantees of eventual success. The method used must scrupulously avoid any effort to break another's will, for this is like destroying a ship's rudder.

Which natural virtues should we teach and in what order? Since the cardinal virtues include all other natural virtues, we should naturally begin with one of these and then follow through with allied virtues. In *Religious Instruction and Education*⁴ we find under Justice: 1. acts of religion; 2. piety (parents); 3. obedience; 4. honor, reverence due to crea-

⁴Rev. Joseph Collins, *Religious Instruction and Education*, pp. 216-217. New York: Joseph F. Wagner, Inc., 1938.

tures; 5. truthfulness; 6. gratitude; 7. friendliness, humanity; 8. liberality. Under Fortitude we find: 1. magnanimity—being big; 2. munificence; 3. patience; 4. perseverance. This order gives unity, sequence and coherence to the teaching of natural virtues.

INTEGRATING NATURAL AND SUPERNATURAL VIRTUES

In conclusion, one point should be stressed since instruction in natural virtues is presumably best taught in Catholic schools or in catechetical classes. Teaching virtues on the natural plane can never be completely satisfactory since there is lacking perfect motivation to be supplied only on the supernatural plane. Kindness, generosity, sacrifice reach their perfection when practised for the love of God. On this plane alone is the idea of reward and punishment adequate to the needs of man. On this plane, kindness, benevolence, philanthropy, alms, become the supernatural virtue of charity deserving eternal recompense. On this plane, selfishness, greed, avarice, are checked with effective restraining sanctions. Love of God is the alchemy that transforms the ordinary, common, natural virtues into sublime, supernatural, meritorious virtues worthy of recording in the Book of Life. However, the natural and the supernatural are not mutually exclusive. All that is needed is that a man take a supernatural view of life. This is done admirably in the Morning Offering in which all actions of the day are consecrated specifically to God in union with the Sacred Heart of Jesus through the Archconfraternity of the Apostleship of Prayer. The general consecration, plus specific applications of the principle of purity of intention and frequent remembrance of the presence of God, sanctifies ordinary daily life. This is the secret of the holiness of great saints; many saints never did anything extraordinary, but performed ordinary duties extremely well for the love of God. This is the ideal to be striven for, or Catholic teachers misconceive the sublimity of their vocation.

College Religion

SOME REMARKS ON THE FRUITS OF TEACHING RELIGION AT ST. LOUIS UNIVERSITY

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EDITOR'S NOTE: This is the second of two articles, written by Father Morrison at the request of the JOURNAL OF RELIGIOUS INSTRUCTION.

This second article cannot be so explicit and pointed as was the first. That dealt with a definite statement of objectives and of means to be used in achieving those objectives. That told of courses and texts and of the hoped-for results of those courses and texts and efforts.

But here we deal with results. And not with the results of man's efforts on inanimate things. You take a shovel. You dig a ditch. Foot-pounds of energy are expended and the results may be measured by the hole in the ground. That is simple. But when a mind and a heart attempt, through word of mouth and through the printed word, to bring it about that another mind and heart assimilate the teaching, judge it, find it good, and then proceed in its own personal fashion to put that lesson into effect, you have quite another problem. Add to this the fact of free will! Add to this the intangible but real factor of God's invisible and unmeasurable grace, offered and accepted or rejected!

No work exacts such pointed reference to and such definite reliance on faith so much as teaching exacts it. "Peter and Paul and Apollo—God giving the increase—"

How can you record the results of Religion teaching? The ideal aimed at is so clear in theory. Christ wishes all to know and love and serve Him. Christ wishes sanctifying grace to be in every human heart. Christ wishes His love congenially and perpetually to be at home in every human heart. Christ wishes His friends to be alert, energetic, fruitful in His love.

But can a Religion teacher ever be sure that through his efforts this sanctifying grace has been welcomed, is justly valued and loved, is fruitful? Our Lord seems to have said it all when He crisply stated: "By their fruits ye shall know them."

"Their fruits . . . ?" Communion received, Masses offered, grace retained and made more fruitful—these are some of the results.

And the Communion rail shall be our first point of investigation. Once a week the students of all the schools at St. Louis University, except Medicine and Dentistry, are obliged to assist at Mass. Fifty per cent and more regularly receive Holy Communion, even though eight o'clock classes are plentiful and Mass follows after the first class period. On the First Friday eighty per cent and more receive Holy Communion. That is a heartening sight, more significant than might appear because St. Louis University has no real dormitories and counts its students preponderantly from the city itself. Its students largely "live at home." The various chapels, one in each of the school buildings, are constantly visited. A very old tradition makes it almost a matter of course that the students, some time during the day, drop in for a little visit.

These are small items, just what would be expected in a Catholic atmosphere. They are not very spectacular. They merely give evidence that the students are at home with their Lord and have a personal sense of love and loyalty. If it be suggested that this is superficial piety, the retort is obvious. Without the evidences of ease and at-homeness in the company of Christ, there is hardly much room for counting on that ease and at-homeness. You may distrust the signs and tokens of love as insincere. But why do so?

The Sodalities furnish further evidence that the solid instruction of the Religion classes bears fruit in spontaneous and unrequired, though encouraged, evidences of Catholicity, real and deep and abiding. Each school has its separate Sodality, and each Sodality has its separate director and officers. A sense of unity and a coherence are achieved interiorly by the regular meetings of the Sodality directors among themselves, and exteriorly by the St. Louis Sodality union, which is the corporate body directing all the college sodalities in the city.

Each Sodality attempts to meet the best ideals and to guide the peculiar and proper energies of its school. The Nursing Schools have definite opportunities, and they express themselves in Study Clubs and a measure of social activity—about all that their members can manage, as all know who understand the amazingly crowded lives of student nurses, in training for their R.N. or going forward toward the Bachelor's degree.

The Medical School and Dental School attempt the maintenance and development of a profoundly Catholic atmosphere in their schools, intellectually first and consequently in the lives and ideals of all the students. Medico-ethical problems are aired frequently. The intangible but real Catholic viewpoint is never left in doubt. A protracted, never mitigated drive is sustained by the Director and his officers from one end of the year to the other to keep blazing vividly in the minds and, it is hoped, in the real hearts of the students the Ideal of a Catholic healer of men's hurts, preserver of men's lives, and counsellor and friend of suffering human beings whom Christ so fondly numbers as His members. Monthly Communion, breakfast and Forum, collections for the Missions and for the Christmas "poor", a peculiar insistence on the Mass, supported in a measure by the yearly illustrated lecture on the Mass that is open to all, whether Catholic or not—these are several of the projects that give evidence that there is life in this seeding ground of present and future Catholic Action.

It is not enough that these various schools have their definite and prescribed instruction in Catholicity. Any and every

teacher knows that "classroom-stuff" has a nervelessness and an apparent unreality about it that is very puzzling but very much a fact. It is not only the classics of literature and art that, because taken as class matter, ever afterwards remain happily neglected! And today with such special problems facing the educated man and such deep, practical and immediate problems facing the professional man and woman, there must be "clearing houses" and there must be practical opportunities for even the bare theory to receive discussion and appraisal apart from the classroom and in a voluntary setting which permits the relevance and the imperativeness to appear. This is done in Sodalities, in Study Clubs, in Forums, in Evidence Guilds. This is done by a very deluge of pamphlets, as during the annual Retreat. These are the vital laboratories where ideas and ideals assume reality. Without them the elite will never form. The classroom, be it ever so energetic, vivid, vital and real, remains still somehow a place where knowledge is the final goal, unconsciously so accepted by both student and instructor. Examinations, precise questions and equally pointed replies are the ever vivid purpose of the classroom. "Action" waits for another scene!

And so in the Sodalities of the College of Arts, of the School of Commerce and Finance, of the Law School, of the School of Education and Social Sciences, the volubility of the members is encouraged. If they listen, it is well. But if they talk it is vastly better, for if they talk, they will inevitably think for themselves. Thinking in this way will put them in a position more vitally to realize that the world needs them, their ideals, their teachings, their instruction, their leadership. It is in this way that the student learns most personally. And he learns of corporate action in practical ways, for he finds himself discovering the fields where he is awaited and the work where he must join. He learns what a practical thing his parish is. He learns the effectiveness of his parish. He understands and rightly acknowledges the vital part his pastor plays in the life of the Church. He recognizes that his first duty will lie in that chosen group whereof the wisdom and solicitude of the Church have made him part—his parish.

The Sodalities, of course, are not alone as instruments for the more active formation of Catholics as leaders. But the Sodalities sponsor a great measure of the immediately effective works of piety which the student undertakes. Through the Sodalities the work of the Confraternity of Christian Doctrine is actively administered. And many are the young men and young women who break the bread of Christian doctrine to the neglected and the wayward children of our city, white and black, to the sick, to the unfortunate.

Outgrowth of the Sodalities are the two Evidence Guilds which are energetic indeed, which broadcast over two of the local commercial stations of the city, and which are ready, when the word releasing them arrives, to take the stump in real earnest.

The International Relations Club, the Book and Quill, the Debaters, are three more organizations whose basic fruitfulness and worth are best estimated in terms of the training they give in handling real problems of world-import. Writers are drilled and disciplined in class and so are speakers. But both writers and speakers must have outlets and must accept the personal responsibility and feel the personal urge before they become real.

It would be tedious and useless to itemize other extra-curricular activities, though there are more, such as volunteer work in clinics, the support and direction of a "House of Hospitality." Every Catholic College nourishes the Missions, and gives to the poor. But our purpose in this paper is to set forth the fruits of the Religion teaching in a few significant items of actual, self-motivated exercises by the students in the field of Catholic Action.

We have said nothing of the effects of the Religion teaching in the lives of the students after graduation. A peculiar problem is presented by such a proposal. How can we know what our students do after we have finished our work with them and have given them their diplomas?

They go forth into the world of hard, cynical facts. Some of them do not even find work at once, much less find the work they want. Some, and many, succeed. But we have no

census of them. The Alumni Association is not a census taker, and there is no other way except a census of acquiring exact information about the whole body of our graduates.

Yet we know for certain some things about the performance of the vast majority. They remain faithful to their Church and to their God. They are the "average" or a little better, perhaps, than the average American. They care for the homely and the simple things. If they do not go on for the priesthood, or, if women, enter some religious congregation, to teach or nurse or otherwise further directly the advance and building-up of the Mystical Body of Christ—and a proper proportion do these things—they set out to realize the wholesome ambition of a competence, a wife and a family, a home. They do not become outstandingly rich. They dare not take great risks, generally, in the financial field because they have early and well loved responsibilities to family. They have acute consciences. They cannot comfortably shelve the ideals of Christ. They do not comfortably lay aside or ignore the love of Christ. They want to live and prosper and raise their families in the fear and love of God and for the eternal rewards. They are close-knit to their Church, and they are intensely and practically loyal to their country. They are energetic. But they are content that their energies be spent on more human things than money-grubbing and seizure of power.

The complaint is sometimes made that our Catholic graduates do not rise to eminence in sufficient numbers. Their schooling is blamed for that. Their religion is blamed for it, too. But the answer has already been given in part to this accusation. Our students, if they are to become outstanding, must, almost to be a man, be "self-made." They do not start their careers with much backing. More often than not—this is certainly true for the bulk of them—they are receiving a better education than their parents had before them. And in a world where a man's talents are his only assets, it must not be a matter for surprise that there is not more eminence achieved by Catholic graduates. "Self-made" men of outstanding prominence are, on the whole, notably scarce.

Furthermore, there is much that stands in the way of our

graduates besides their lack of influence to help them forward, as their early and unescapable responsibilities, their delicate measure of right and wrong. They are not taught to be too ambitious. It is hammered into them from infancy that saving their souls is more vital than making money. "What doth it profit a man" is a truth indeed to a Catholic graduate. Nor are we trying to evade the issue. "Leaders" must be prominent, powerful, and Christ wants leaders. Yet it is a truth that the normal leader, the normal man of influence starts with a better background and better advantages than does the average Catholic graduate!

Yet the graduates of this University do make their mark in the city. And, as so many of them go far and wide from the portals of her professional schools, they make their mark on the nation, yet always as Catholics.

* * * * *

This has been a hard article to write. It can not be called a "brag." It is an effort to express what really eludes expression. If you define love, you lose the reality, for the moment at least, by turning all your attention on an abstraction. In defining the fruits of our Religion teaching we have labored not to be abstract. We have tried to convey the impression that the message of Christ and the love of Christ motivate and support these young men and women to humdrum activities and to vigilance for ideals and to laborious, effortful pursuit of these ideals. The supreme objective is that the Love of Christ may flourish richly in many hearts. We have tried to show how that might be.

And, while we have not specifically adverted to the fact, we do hope it is obvious that the Papal Encyclicals are indeed the mine from which ideas and ideals are derived. The Church is fortunate in possessing these documents. They guide and they inspire. And now that the Pope has spoken directly to American Catholics in "Sertum Laetitiae" the guidance is, if possible, even more practical. Thus this outline, sketchy and inadequate, will be received as but one description of the many efforts to incorporate lastingly into the lives and the hearts of Catholic Youth the enduring power of the love of Christ.

PRAY WITH THE CHURCH: A RADIO SCRIPT

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EDITOR'S NOTE: This material, in the form of a radio script, was prepared and used as a Sodality project to promote the prayer of Compline among the students at Marygrove College.

Narrator:

Dear Marygrove Sodalists of 1939: It is our purpose today to remind ourselves, in as vivid a way as possible, of a wonderful truth which we all know but are apt to forget. It is a truth that must ever be an influence in our lives if we wish to live up to the ideals of our Catholic Faith. The Church of Christ, of which we all are members, is really God's family on earth. Throughout the day, that family, as a corporate unit, is living the life of Christ in order to give praise and glory to Almighty God, the Father of Christ and our Father. From the rising of the sun until the going down of the same, it is offering the Holy Sacrifice of the Mass, uniting the Sacrifice of its prayers, works and sufferings with the infinite sacrifice of Christ upon the Cross. It is always morning in some part of the world, and morning to the Catholic Church means Holy Mass. And so, four times in every minute, the hands of a priest lift up the pure white Host before the Face of God in the name of His family on earth. Yes, it is always morning in some part of the world, but at the same time the evening shadows are lengthening in another part; and the family of God kneels to pray and stands to praise, thanking their Father in Heaven for the blessings of the day, asking His forgiveness for every waywardness and weakness. If we listen we can hear it,—rising from all the convents and monasteries of all the world, a hymn of praise, rising like sweet incense before the Face of God—the evening prayer of the Church. (fade out)

(Psalm—*Deus in adjutorium, etc.*, chanted.)

Narrator:

Thus do the religious of the world praise God seven times in every day. But they are only a part of God's family; the smaller consecrated portion, set aside to offer up the official prayer in behalf of the whole Church. There is another, and a larger unit, the Christian families of the world. They, too, have the need of prayer and the duty of praise. We would introduce you today to such a Christian family in the days of faith. We would take you back to the household of one who was a perfect Christian gentleman, loving father, devoted husband, scholar, saint, one who believed it is possible to work for the kingdom of God and to be merry with all, yes one who walked his way of gracious sanctity even when it led behind prison bars and up the steps of a scaffold—the very lovably human, and humanly lovable, Thomas More.

* * *

It is 1535. Sir Thomas More, lately Lord High Chancellor of England and the King's Good Servant, has been forced to choose between his king and his God. He was God's servant first and in the England of Henry the Eighth that meant treason and the Tower. We will visit More in the Tower of London and go with him in spirit to his beloved Chelsea, to hear what we can hear, to learn what we can learn. As we arrive at the Tower of London two guards are conversing near More's door.

First Guard—Such a patient prisoner, I have never before seen.

Second Guard—Yes, that he is, in truth. Many a curse is heaped upon our heads, but not one have we received from Sir Thomas More.

First Guard—I must ask him tonight how it is that he keeps in such fine spirits.

Second Guard—I think I will go along with you. It does my own self good just to talk with him. But wait—here's his cell now. (Knocks)

Voice—Come in.

Sir Thomas More—Good evening, Sirs. I am sorry I cannot ask you in for a fine chat before a glowing fire.

First Guard—Indeed, Sir, I would entertain you more handsomely, if it were in my power.

Second Guard—He speaks the truth, Sir. We would indeed give you better fare, if we had our way. But it is the King's orders. Stubbornness must be met with stubbornness, he holds.

More—Assure yourself, Sir, I do not mislike my cheer; but whensoever I do, then thrust me out of doors.

First Guard—You need only choose, Sir Thomas, and you could be free.

More—That is not so simple, my good Sir. Between a man's conscience and his king there can be no choice, or rather, to speak more truly, only one choice.

First Guard—I would that your conscience were not such a strict master, my Lord.

More—My conscience has ever been a good guide, Sir, and I serve it gladly. It gives me great strength to know that I have served it faithfully.

First Guard—Is that what makes you so calm?

Second Guard—And so resigned? Why you can jest about your fate, and yet it seems to me right hopeless.

Sir Thomas More—That I cannot explain myself. The good God sustains me. In His mercy He has chiselled off the jagged edges of my lot, and since He does this, what have I to fear or to make me sad?

First Guard—I wish we could stay here longer, but we must go on our rounds. It might not be to our advantage to be found here, engaging in friendly conversation with a prisoner, even though your lordship does not seem like one.

Sir Thomas More—Good evening, Sirs, may God bless you. (music begins softly)

Second Guard—Good night, Sir Thomas, and may God be with you. *Exit Guards.*

Sir Thomas—Dear God, I thank You for the happy life You have given me and for my dear family. . . . How I love them all—Cecely, Elizabeth, John, and my precious Meg. I can see them gathering now for evening prayer, even as we all did in the not so distant past. I will unite with them in the prayer of the Church. I shall be there in spirit in the

chapel of our beloved Chelsea—and they shall be here bringing me strength in the day of my tribulation.

SNATCHES OF COMPLINE

Wm. Roger—Pray, Sir, a blessing.

Thomas More—The Lord Almighty grant us a peaceful night and a perfect end.

All—Amen.

More—Hear my supplication, O God; listen unto my prayer.

All—Unto thee have I cried from the ends of the earth; when my heart was troubled thou settest me upon a rock.

More—Thou hast led me, for thou hast been my hope, a tower of strength against the face of the enemy.

All—In thy tabernacle I shall dwell forever—I shall be protected under the covert of thy wings.

More—For thou, my God, hast heard my prayer; thou hast given an inheritance unto them that fear thy name.

All—Thou wilt add days to the days of the king, and his years even to generations.

More—He abideth for ever in the sight of God; who shall search out his mercy and truth?

All—So will I sing a psalm unto thy name for ever and ever, that I may pay my vows from day to day.

.. *More*—The angel of the Lord shall encamp round them that fear him.

All—And shall deliver them.

More—Into thy hands, O Lord, I commend my spirit.

All—Into thy hands, O Lord.

More—Thou hast redeemed us, O Lord, the God of truth.

All—I commend my spirit.

More—Glory be to the Father and to the Son and to the Holy Ghost.

All—Into thy hands, O Lord.

* * *

Sir Thomas—Great God, I thank You for all You have done for me. First of all, for the priceless gift of my holy Faith, and then for the many happy hours spent with my family. Thank you, too, for the strength you gave to shut

the gate of Chelsea behind me for the last time, shutting off forever in this life the joys of a happy household. (*Music increases in volume and tempo.*)

Margaret—O Mother, just look who is coming up the walk! It's father, and Erasmus is with him!

Lady Alice—Yes, Margaret, I have been expecting your father, but it will be a pleasant surprise to see Erasmus. And is there not a third person coming behind them? Meg, it is William Roper, I do believe!

Margaret (pretending to be amazed)—Oh Yes, it is William, in the excitement of seeing the first two I almost forgot him. Let's make haste mother, or we will not be on hand to give them a due welcome. I think Cecely and Jack are already ahead of us. (*Greetings—general.*)

More—Well, hello everyone!

Jack—Hello, Father; welcome, Erasmus.

Cecely—I'm glad that you're home, Father.

Sir Thomas—And I, too, my little Cecely. I hope you and Jack have progressed a long way in your books. Jack, are you keeping up with these brilliant big sisters of yours?

Jack—Yes, sir; that is, I try. But we have missed you so much!

Sir Thomas—My dear Margaret, I cannot tell you how pleasant to me were your most delightful letters.—My dear wife, Alice, how good it is to see you; you seem to grow younger as the years come on us both.

Lady Alice—Indeed, my dear husband, I'm glad you're home. And Erasmus, Chelsea is open to you. It is privileged we all are to have you here.

Erasmus—I thank you, Lady Alice, for your kind hospitality. It is I who am honored. The home of Sir Thomas More is my English Paradise.

More—And you shall not be disappointed, Erasmus. Chelsea has even the animals.

Lady Alice—Cecely has been wishing you would come soon. She cannot wait to show you her pets.

Erasmus—And what kind of pets do you keep, Cecely?

Cecely—Oh, a whole menagerie! Father loves them all. Here are my two peacocks now on the window-sill. Come,

Duns Scotus and Venerable Bede; come and meet our friend Erasmus.

Erasmus—What original names!

Sir Thomas—How now, William. You must pardon our rudeness. You hang back so shyly, while all the greeting is showered upon us. Come, son, are you not glad to see my family?

Wm. Roper—Oh, yes, sir. Very glad. Indeed I must kiss each one to prove it.

Sir Thomas—Tut, tut. What's the matter, William? That's the second time you merely saluted Meg. The third time is lucky, my son. Now come, everybody, let us show Erasmus our home, from the scalding-house to the Academy.

Lady Alice—You and Erasmus lead the way.

Cecely—Margaret, shame on you! You blushed so red when William pretended not to kiss you.

Margaret—O Cecely, he made me look so stupid. I could have boxed his ears, especially when Father laughed.

* * *

Sir Thomas—What an enjoyable time we always had! And those visits of Erasmus! What happy memories they bring. I offer his soul to you, dear heavenly Father. I offer you each one of my dear family. They are the dearest treasures I possess. Take them dear God; guard them as the pupil of Thine Eye; protect them under the shadow of Thy wings. Overlook all our many human weaknesses, thou who hast redeemed us with Thy Precious Blood. Save us, O Lord, while we are awake and keep us while we sleep, that we may watch with Christ and rest in peace. Yes, I will both lay me down in peace and sleep. For Thou alone, O Lord, makest me to dwell in safety. (fade out)

Narrator:

Such was Thomas More, a typical figure of the days of faith when England was merrie England because it was still Christian England. Joy was the keynote of life at Chelsea because God was at the center. Erasmus tells us that More ruled his house by his nimble spirit, his gentle laughter; but he ruled it too by the spirit of prayer. Whenever he was at home, even when he was Lord Chancellor, he gathered to-

gether every evening before bedtime, not only his immediate family but even a large part of his household. Together they knelt and recited the psalms. Such is a true Christian family—the kind that Pius XII has called upon us to establish—for the increase of such families would mean the restoration of society.

* * *

Now we shift our scene home to our own Marygrove, a real girl's college, filled with all-American girls—very human girls, it is true, but strong in faith and in love of God. Here just four years ago, a group of sodalists began the practice of saying Compline. For the private prayers they had been accustomed to say, they substituted the evening prayer of the universal Church. Each evening they united with the whole family of God throughout the world praising Him in the inspired words of the Psalmist David, closing each time with the beautiful petition to Mary, Queen of Heaven and Earth. (*Salve Regina*—fades out.)

Narrator:

Now, dear Sodalists of 1939, we ask you to join our small group and the universal Church in making Compline your evening prayer of gratitude and praise. It is big enough to carry the affections of the whole world to the throne of its Maker. Will you not let it carry your affections, too.

YOUTH—RELIGION

In a poll recently conducted by the Y.M.C.A., covering sample groups of the employed and unemployed, those at school and not, the upper, middle and lower economic classes, Protestants, Jews and Catholics, white persons and negroes—all young men and women from 15 to 34, disclosed the fact that eighty per cent of the youth of the country were guided less by religion than were their parents. Here certainly is a challenge to the churches, Catholic, Protestant and Jewish, to do something about irreligion in the youth of the country.

Editorial, *The Social Justice Bulletin*, Vol. III, No. 1 (February, 1940), p. 1.

Confraternity of Christian Doctrine

LAY TEACHER INSTITUTES CONDUCTED BY SISTERS*

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Towson, Maryland

The scope of this paper as I understand it, includes parochial and inter-parochial Institutes in urban and rural areas, together with other types, such as those conducted by the staff of a Catholic high school or college for its students, or for the students of a certain number of such schools or colleges.

I am very glad indeed that the title is what it is: Lay Teacher Institutes Conducted by Sisters. It places the emphasis exactly where I delight to see it placed: on the contribution, the very great contribution, it is in the power of our Sisters to make to the more rapid development of the work of the Confraternity of Christian Doctrine. When the need for this contribution, and the opportunity to make it, are both clearly recognized, the outcome is predictable without the gift of prophecy.

In this brief address I shall try to give you as far as I can, the benefit of the experience and observation of my own Community in this field, and to indicate a few general principles that should prove helpful in guiding the initiation or development of Institutes for lay catechists.

* This paper was presented by Sister Rosalia at a meeting held in Cincinnati on November 5, 1939, at the Fifth National Catechetical Congress of The Confraternity of Christian Doctrine.

Sisters who have had actual experience in the work of instructing our Catholic public school pupils, and who have at least observed, if not directed, the work of lay catechists, are best prepared to conduct such Institutes. The missionary communities in this country qualify on these counts, and, as far as our observation goes, every teaching Sisterhood also. For, while not every individual teaching Sister has the experiences indicated, there is within each community a number who have.

For whom should they be conducted? For the lay catechists teaching with the Sisters; for catechists teaching in other parishes where the pastors wish these to avail themselves of the opportunity for training; for those who have no experience in teaching religion, but wish to qualify for this privilege, and finally, for those whom we wish first to enthuse and second to train.

What educational standard should be set up? The highest possible in a given locality. In the present stage of catechist training it does not seem to be either practical or possible to set up objective standards that must be attained everywhere. To do so would not further, but would rather hinder, the development of the work. I do not mean that we should be indifferent as to the educational background of lay catechists; I do mean that we should use the best at our disposal, but should not reject that best because it does not represent as high a standard as we wish to use. We are still faced with a situation in which, due to a shortage of catechists, we find hundreds and even thousands of religion centers improperly graded, with the resultant loss in learning and living religion that this inevitably spells.

This is a point we wish so much to emphasize. In face of the pressing needs of the day there are two points of view: to look at what the children should have and then set up such high standards for catechists that relatively few can attain them, or, because teachers are so sorely needed, to accept anyone who is willing to teach. And then there is the reaction that follows from either of these policies—for both have harmful effects—to become so discouraged at the little we see to be immediately possible that we do nothing.

Always, everywhere, definite advance may be made today, though that advance may mean that we relinquish dreams of the eagle flight we hoped for, and content ourselves with a snail's progress. The point is that even the snail does make progress.

Often catechist Institutes have very simple beginnings. A group of Sisters engaged in the instruction of our Catholic public school pupils realize that more catechists are needed and proceed to enlist the services of some zealous lay persons. Immediately it becomes evident to the experienced eyes of the Sisters that these lay catechists should receive some training. Perhaps their doctrinal background should be built up, or they should be taught methods of imparting to children the knowledge they have on the adult level, or how to adapt methods of teaching secular subjects to the teaching of religion, or the specific approach and methods that are required to teach religion successfully to the public school child. There you have the nucleus for an Institute: the Sisters as teaching staff, the lay catechists for pupils, and a careful diagnosis of the needs of the class, on which diagnosis the courses to be given will be planned.

This gives us the first step to be taken: preparation for the Institute, based on knowledge of the needs of the class and an equally careful survey of the resources available for meeting those needs.

Adaptation is a first requisite in this planning. We speak of it in regard to teaching religion to children; it is no less necessary in training teachers of religion. Those who conduct the Institute should study the backgrounds of the prospective catechists. Are they graduates of high school, or of normal school, or college? This gives their educational level and capacity for training. But we should know more than this: did they study in Catholic, or in secular schools? If the latter, what is their background in knowledge of religion? Teacher training and experience are strong recommendations, yet today the question of under what influences this training was received is more important. It is to be questioned if those who studied psychology and philosophy, or even history or science, in certain of the secular institutions of the day, without receiving remedial teaching under

Catholic influences, know these subjects as we wish our teachers of religion to know them.

No doubt we all have in our minds definite ideas of the courses that should be given at an ideal Institute. But today I am not concerned with presenting the ideal Institute, for the simple reason that where the work of catechist training has advanced to a point that makes one possible, it is either already planned, or being planned, by the proper authorities. What I most earnestly wish to present is the practical advance that we may make today, anywhere.

Limitations of time and of resources together with the degree of willingness of catechists to be trained, are factors that must of necessity have a decisive voice in the planning of an Institute. It is not so much what we see should be done, as what we find it practical and possible to do here and now.

We think that Institutes in general should include, as far as circumstances make possible, these courses: doctrine, Bible History, Liturgy, Church History, at least to the extent required to make sure the catechists in training have sufficient knowledge of content for the particular grades they will teach; applied psychology, methods, and organization. When it is possible, it is better to have a division of classes: those training for primary teaching, for the work of the intermediate, and of the upper grades, and for high school. When this is not possible—and so very often it isn't—the courses should be so planned that the maximum assistance possible is given to each of these groups. Catechists need a certain amount of general instruction, but they need above all, practical help in what to do now, and how to do it; what to present to the class they will stand before tomorrow, and how to present it.

Discouragement is so apt to result from the lack of just a tiny bit of practical help. Ursula was a student at one of our Catholic colleges when she volunteered eagerly for catechetical work. At the center to which she was directed, she was assigned to teach first grade. It was her initial experience in teaching, and the children's initial experience in being taught. Almost tearfully she spoke of it: "If I only had second grade it wouldn't be so hard. At least the children

would have a few ideas I could hang something on." Her first graders did have ideas, but Ursula didn't know what they were, she didn't know the children's vocabulary range, nor the methods by which they should be taught, nor why they should be taught that way rather than another. "I can't control them; they wiggle so," was another's complaint—one that would not have been made had she understood the least thing about little children. They can't help wiggling, and their catechist should be prepared for this particular manifestation of growth, and trained in helpful ways of dealing with it.

The teachers of the Institute should give the catechists a course in Religion for pupils of public grade and high schools, one specifically planned to meet the conditions under which these children must be taught. Such a course in Religion and training in its proper use eliminates quite a bit of trial and error teaching. It gives practical direction in the task at hand, regulates tendencies to extremes of various kinds that are apparent in unskilled teaching, such as too much or too little insistence on the catechism text, content above the capacity of the grade and emphasis on non-essentials at the expense of important doctrines, and in addition saves valuable time.

The course should be in the hands of every catechist in training. At first, a fundamental aspect of the principle of adaptation is to meet the immediate needs of the group we are teaching, and in our experience these needs are of the most practical nature. For instance, it will not suffice to teach the group primary methods in general. Teach them the psychology of the learning process of primary grade children, teach them the methods that are based on this and give them the content that they are to teach, arranged for each religion period of the year.

Methods should be taught in three ways: by lecture, by demonstration, and by practice teaching. What to teach the children, how to teach it, and why it should be taught in that particular way.

Let me qualify the first way of teaching method: by lecture. In classes for catechists, as well as in classes taught by these catechists, there should be the greatest possible

amount of pupil participation. If the catechists are training and teaching at the same time, or if they have had previous experience in teaching religion to these underprivileged children of ours, they will have many questions to ask, difficulties to discuss, problems they want solved. Give them every opportunity in the world. Where the Sister teacher can bring about class discussions, the interchange of ideas and frank discussion of difficulties and problems is ideal for real learning. When such a situation cannot be brought about in the classroom during the lecture period, there should be round table discussions at which this is the definite aim.

Which brings us to another thought. A division of catechists into groups on the basis of the grades they will teach is not always possible in the training classes. But at the round table discussions that should constitute a part of every Institute, such a division is possible. In this way groups with similar difficulties meet together under the direction of a trained teacher, and in the discussions that take place everyone, including the teacher, learns. Another advantage of this method is that it really fosters the discussion that we often call for in vain with larger groups.

Time and time again catechists have said to me, "I didn't understand methods until I saw them demonstrated." Even trained teachers with years of teaching experience speak enthusiastically of the practical help they receive from seeing methods of teaching religion demonstrated, and there is a particular need for such demonstrations at an Institute for catechists who are training to teach religion to public school pupils. The work presents peculiarities of approach and adaptation of methods and content that are not present in other fields.

If it is not possible to demonstrate methods for each grade, at least demonstrate for as wide a range as possible—second, fifth and eighth grades, for instance, with first and third year high—to show the differences that should characterize content, methods of presentation, of class management, and of getting the pupils to work with the teacher and to love to do it.

The next step is to get the catechists to give practice lessons. Practice teaching is essential to teacher training. With

her fellow catechists as an audience, and in the presence of the Sister teacher, the catechist in training should give practice lessons to children of the grade she is preparing to teach. These lessons should be followed by class discussion. Here is a method we have found helpful: the catechist and the other members of the class discuss what they consider helpful and practical or the opposite, in the presentation. Every point that enters into the presentation of a lesson in religion: doctrine, method, psychology, the very tone of voice of the catechist, comes in for its share of attention.

Always, in this discussion, reasons should be given for opinions, and in this way the Sister teacher gains a fair insight into the group's knowledge of doctrine, ability to simplify it for children, knowledge of applied psychology and of methods. At the conclusion the Sister sums up class findings, adds her own comments and refers the group to sources for fuller consideration of points that need correction or strengthening.

There is all the difference in the world between theory and practice. We have had catechists in training who rated high in theory, but who floundered almost hopelessly in endeavoring to apply that theory in a practice class. Without the careful training and encouragement possible in practice teaching under observation, such catechists either give up the good work or, intensely discouraged, take the way of least resistance and resort to the "Study the next lesson" method.

In regard to psychology it seems to us that the most helpful and practical way to give the knowledge essential for intelligent handling of children to those who are preparing to teach religion and are not already trained teachers, is by case studies, analysis, and discussion. This does not exclude formal teaching of the subject if and when the group is prepared for it, but rather aims at giving the immediate practical knowledge that the catechists will need from the very first instant they face a class.

We take it for granted that presentation of methods will include demonstration of the use of visual aids for the teaching of religion. What to use, how to use it, where it may be

obtained, or how to make it, for much of the material used in this field must be made either by the individual catechist or by the Helper division of the Confraternity.

The level on which these subjects should be presented to the catechists at Institutes should be decided on the basis of their background, but regardless of what that is, we think it cannot be too strongly emphasized, nor too clearly realized, that simplicity should be the keynote. Without experience in the field it is rather difficult to realize the need for simplicity. Lectures in doctrine that are the a-b-c of theology for those who give them, are often lost on those who attend because they are not adapted to the needs of the group, or are beyond its capacity. The most beautiful presentation of methods may be lost for the same reasons, and for another: the average catechist has neither the time required to master a difficult teaching technique, nor the time that its application requires both in preparation and in presentation of the lesson. On all these counts, simplicity should be the keynote.

One of the most important contributions Institutes conducted by Sisters can give to the cause of adequate religious instruction of our Catholic public school children is the development of right attitudes toward these children and their needs. It is not only a question of teaching them facts about religion—that is simple enough. It is a question of winning them to love what they learn. And in this, aside from the grace of God, the catechist is often the most important factor.

Proper fulfillment of her high privilege, of the duty that is hers in charity, if not in justice, requires an attitude of sympathetic understanding of the child. This attitude will influence her method of presentation of religious truth; it will give her insight into the needs of the child and ability to adapt content and methods to the particular situations in which the child is found, and in which he must be taught to know, love and live his religion.

How long should these Institutes last? The answer to that is to be found in the time the Sisters may use for this work, the need of the catechists, and their willingness and ability to devote time to training. Two weeks, one week, one day, three hours. In the present stage of this work of cate-

chist training, an Institute once a year, even should it be simply a one day affair or only an afternoon would be helpful. After a recent one day catechetical Institute conducted in a New York parish I received a letter from the Sister who directs catechetical work for public school children in that parish, in which she stated: "The teachers tell me that they got more out of it than they ever expected. It seems to have renewed their zeal. And the children are so proud of themselves that to hear them you would think they were the ones who gave the demonstration."

Zeal. That one word, with the intensive work in teacher preparation and in teaching that it inspires and continually augments, gives us the solution of all the problems that confront us in adequate training of our lay catechists and adequate instruction of our Catholic public school pupils. That an increase of zeal is the direct outcome of teacher institutes would be sufficient reason for conducting them, even if there were no others. But there are.

**REGIONAL CATECHETICAL CONGRESS
of the
CONFRATERNITY OF CHRISTIAN DOCTRINE
1940**

April 6-8—In Portland, Oregon

For the Province of Portland

April 11-13—In Kansas City, Kansas (Leavenworth, host diocese)

For the Province of St. Louis

April 19-21—At St. Mary's College, Notre Dame

Regional Catechetical Congress of Catholic Colleges

September 5-6—In Detroit, Michigan

For the Province of Detroit

October 12-15—In Los Angeles, California

Sixth National Catechetical Congress of the
Confraternity of Christian Doctrine

Last week in October—In Charleston, South Carolina

For the Province of Baltimore

Note: On February 22-24 the diocese of Denver, in the city of Denver, was host to a regional catechetical congress for the Province of Santa Fe.

A PLAN FOR MAKING RELIGION THE INTEGRATING FORCE IN THE FAMILY

SISTER MARY PRESENTINA, O.S.F.

Confraternity of Christian Doctrine

Baker, Oregon

EDITOR'S NOTE: Sister Presentina is supervising catechist for her diocese. This paper is a stenographic report of an informal talk which she gave to explain the use of the Working Schedule to parents at Deanery Conferences of the Confraternity of Christian Doctrine. In a letter circular of August 26, 1939, His Excellency, Most Reverend Joseph F. McGrath, Bishop of Baker, Oregon, requested the priests of his diocese to distribute a copy of the schedule to each family in every parish. In addition, Bishop McGrath asked the pastors to explain on the first Sunday of each month the practice for that month. At present the Confraternity of Christian Doctrine in Baker is checking the use to which these schedules have been put in the homes.

History shows that for centuries past such factors as the protective force, home industries, economics, recreation, play, affection, authority and Religion constituted bonds that held the members of the family together as one whole, one unit, one group. Today, after centuries of flux and change, we find the family threatened with disruption and disunion, or at least a physical scattering to the four winds, if not with a complete separation of father, mother and children. It needs little elucidation to prove to you that this is fundamentally wrong. Your own hearts tell you so. That, however, is not our topic for discussion.

The question to be considered is this—Where can the family of today find an integrating power strong enough to weld all members into one harmonious group so that such disintegrating, devastating, hard forces as misunderstanding, incompatibility, mental cruelty, lack of sympathy, disrespect for authority, and the death-dealing foe to any family, selfishness, can exercise little, if any of their power?

The answer is to be found in Religion. This morning parents saw how they, as parents, have a place in the Confraternity of Christian Doctrine. This afternoon, we hope to show how parents and children alike can put the program

A WORKING SCHEDULE FOR PRACTICING RELIGION IN THE HOME

MONTH	TRUTH OR DOGMA	SPIRITUAL PRACTICE	FAMILY ACTIVITY	GUIDING PRINCIPLE
SEPTEMBER	God is our Father in Heaven; we are His children; we do all things for Him through the Morning Offering.	Frequently during the day to say: O my dear Lord, all that I do today shall be for Thee.	Family chores done on a co-operative basis; girls do dishes, dust, etc.; boys help on farm; carry wood. Promote Spirit of Help, cheerfully given.	Love makes mother and father bring sacrifices for children. We are happy in proportion to the amount of good we do for others. Teach children helpfulness at home as the source of happiness.
OCTOBER	God in His loving kindness has given to every soul a Guardian Angel—Feast of October 2.	To love and to tell the truth always in honor of our Angel Guardian.	Say the Rosary every day during October in honor of Our Lady. Read "Angel City" by Brennan. Add "Angel of God" to Family Prayers.	Lies are usually the result of fear. Temper justice with mercy in order to encourage truthfulness.
NOVEMBER	The Communion of Saints. The Saints in Heaven pray for us; we pray for the Poor Souls in Purgatory and for one another; all of us are united in Christ.	To assist at Holy Mass as often as possible for the Poor Souls; to unite ourselves with faithful Christians of the world assisting at Holy Mass.	Study Religion at a regular time each week; e. g., every Tuesday, Thursday and Sunday at 7 p. m. Use religious books at home to create a Catholic atmosphere.	Regularly in studying make learning; spaced learning at intervals; better concentrated learning. Read the lives of the Saints. Evigate impressions are strongest.
DECEMBER	Jesus came down on earth to show us the way to Heaven. Jesus is God's Christmas gift to the world.	To prepare a crib for the Infant in one's own heart by practicing purity, abstinence, obedience, humility and prayer.	Make a crib for Christmas; make others happy through gifts that cost nothing. The gift of love makes wrolden souls best for mother.	Not what we give, but what we share. For the gift without the giver is bare.
JANUARY	Jesus, Mary and Joseph are the Holy Family, the model family was in constant union with God.	To invite Joseph to look after the temporal affairs; Mary, the spiritual mother; Jesus, our love and family unity.	Enjoy at least two hours a week together, singing, listening to radio, telling jokes, reading, etc. Read "Guy de Pontecalland" by McNeary.	Play integrative groups; during play and recreation we show ourselves as we are and we learn to know others better.
FEBRUARY	Parents are responsible to God for their children; we are responsible to God for who take God's place for them. Love, honor, obedience and respect.	To pray for one's children and for one's parents; to practice vigilance and children's innocence through vigilance and prayer. To see God in every one.	Help children with lessons by asking questions. Read "The Story of Jesus" by What did Father preach about? What was the Gospel last Sunday?	The home is the best school for the child; no school can take its place for the child; what children see and hear at home makes a lasting impression.
MARCH	Christ suffered and died for us that we might live. Christ has risen from the dead and death. Christ merited Grace for us.	To think of the Passion of Christ as a source of inspiration and incentive to suffer willingly with Jesus; practice self-denial.	Attend Stations of the Cross together; read the Stations of the Cross. Read the Rosary at home; recite the story of the Passion, e. g., from the Gospels or Bible History.	If you "raise up" something during Lent, be sure to "take up" something like extra prayer or reading so as not to feel the vacuum too much.
APRIL	We are in this world to know God, love Him, serve Him and thereby to gain heaven.	To ask God's light so that we may know what to do to serve Him best; to say often, "Lord, thy holy Will be done."	Increase your knowledge of God by conversing on Religion at table or after dinner at least three times a week; Discuss a good book; e. g., "Many Shall Come," by Carroll.	An impression or thought is strengthened when we give expression to it; therefore discussion on Religion. Good books are our best friends; they make excellent gifts.
MAY	Mary is our Mother; she never fails.	Think every day about Mary and draw a comparison between her way and yours.	Have a May altar in the home; crown Our Lady as Queen of May; "sing a hymn in her honor. Read "Palestine" by Jordan.	Smile and be cheerful; a smile is contagious; it is good for body and for soul.
JUNE	The Sacred Heart of Jesus is all love. He said, "Learn of Me, for I am meek and humble of heart."	Copy Jesus in His patience, understanding and love. Adopt "Copy Jesus" as the motto for the month.	Consecrate the family to the Sacred Heart; send children to the Religious Vacation School.	Imitation is the easiest way of learning. Children learn by imitating their parents. See the point!
JULY	Life here on earth is a preparation for heaven. The Catholic family is built on marriage for life, without divorce.	Build up security in the home through confidence in and love of all members.	Foster family prayers; e. g., Grace at Table; Night Prayer; Rosary on Sundays when not able to attend Holy Mass.	In union there is strength. Success in keeping the family happy and united depends on family activities that engender pride and love of the home.
AUGUST	Children come from God; they are a blessing; one day they shall return to God.	Think daily of the relative value of things, that it is more important to save one's soul than to do anything to save one's body.	Read from the Lives of the Saints; Six O'Clock Salutes—Wintham; Twenty-one Salutes—Coff; Queen's Work, or any other suitable book.	Good reading is a habit; cultivate it at home by the "Story Hours"; supply questionable books at school by giving them a Catholic paper in your library.

of the Confraternity into force in their homes; not in a haphazard manner, but regularly, systematically and logically—based on reason, illumined by faith, and fortified by grace.

A glance at the "Working Schedule for Practicing Religion in the Home" shows a four-fold program outlined by the month. In the extreme left-hand column you will find the months of the year. The four-fold program for each month includes:

A truth or dogma of our holy faith about which mother and father direct at least one family activity and on which one spiritual effort is founded. For example, the truth or dogma that should make family burdens lighter all during the Month of May is: Mary is our Mother—She never fails. That truth, by the way, is so well within the grasp of the various members of the family, that even the baby can understand it.

The second column gives the spiritual practice that may grow out of the truth for the month. For May we have: Think every day about Mary and draw a comparison between her way and yours. The angry retort that comes to your lips when Billy says, "Were you talking to me?" after you have called your young son for what you think the seven times seventieth time, will resolve itself into a firm but kind correction. Like Mary, the Refuge of Sinners, you want to be patient, to give your young hopeful the benefit of your understanding heart—for Billy did not hear you. He was busily absorbed in his new model airplane or was counting the hairs on a fly's leg. Incidentally, this spiritual practice is merely suggestive. Others may appeal to you more. The important thing to remember is this: the spiritual practice affords every member of the family an opportunity of becoming more like Christ,—of becoming Christian,—an undertaking that is always a life-long job.

Column three gives a special family activity for each month. Sometimes several activities are suggested. Only one need be followed. The purpose of this column is to suggest ways and means whereby the family as one whole, as one harmonious group, may conduct some special project in Religion. Under the month of May we find these family activities:

Have a May altar in the home.
Crown our Lady as Queen of May.
Sing a hymn in her honor.
Read *Once in Palestine* by Borden.

Which of these activities do you propose to have in your home? *Once in Palestine* is the story of our Lady. Where families plan to read three times a week for fifteen minutes from some book in honor of our Lady, it is suggested that the parents and children take turns at reading. In that manner, integration or solidarity takes place, and the members of the family are welded together by a spiritual force far stronger than bonds of mere physical attraction or natural affection.

The last column gives principles of teaching, of getting along with people well, and of being a success in any social group. For May, as our guiding principle, we have this thought—Smile and be cheerful—a smile is contagious; it is good for body and for soul. Serenity and contentment naturally result from the study of our Lady's life and virtues. A smile quite easily brightens the eyes and plays around the lips of those who are at peace with God, their neighbor and themselves as a result of studying our Lady. Practice smiling, keep the corners of your mouth turned up, not in the loud guffaw of the thoughtless and crude, but in the radiation of sunshine to all the members of your home, particularly when things are going wrong, when you have burned the steak or when you have upset the mason jar of tadpoles that Jim has put under his bed presumably secure from your reach and sight.

Now let us take a look at the month of June. The dogma or truth that is the central point for religious endeavors is this: The Sacred Heart of Jesus is all love. He said, "Learn of Me, for I am meek and humble of heart."

The spiritual practice for every member of the family as individuals emanates from this truth. Jesus said, "Learn of Me." There is only one way to react to this invitation and that is to copy Jesus in His patience, understanding and love, or to be more personal, to copy Jesus in the particular virtue each one of us needs most. Can you not see the difference this

practice will make in the home? A hot-tempered lad of fifteen curbs his anger when he finds that his little sister pitied his mounted butterflies and unfastened their supporting pins, only to have them be blown away by a frolicsome wind. The Christocentric thought for the month, "Learn of me," gives a strength of character that holds one's temper in the leash, providing of course, one heeds the voice that says, "for I am meek and humble of heart." It is not necessary for me to illustrate the application of this truth to every individual member of the family. You, yourselves, know better than anyone else how this can be done.

The family activity for June is one that holds untold blessings for those that will but carry it out. Consecrate the family to the Sacred Heart. I can well imagine your reaction to this idea. What do you mean by this? How do you do it? When? Why? Let us see. The consecration of the family to the Sacred Heart is a religious ceremony whereby the members of the family in a short prayer, usually said by one of the parents, consecrate themselves to the Sacred Heart of Jesus and ask His protection in life and in death. This devotion may take place in the home, before a statue or a picture of the Sacred Heart. The Apostleship of Prayer, 515 E. Fordham Road, New York City, supplies pictures of the Sacred Heart for the Consecration of the Family. A form of consecration is given under the picture together with blank spaces for the signatures of the family members. The coordinating power or integrating force of such an act can hardly be overestimated. It is a unifying factor, coupling molding and welding Father, Mother, Big Brother, Smaller Sister and Baby into one harmonious entity under the leadership of the Sacred Heart.

The law or principle that operates during this month is self-explanatory. We learn best by imitation. With the Heart of Jesus as the model and elected leader, imitation follows as logically as night follows day. It is a noteworthy fact that children learn primarily by imitating their parents. Mothers, with children in hearing distance, refrain from unkind remarks about their neighbors if they do not want their little ones to be unkind. Children look to the parents as paragons and imitate them even to the arching of their eyebrows and

the swagger in their walk. Show us a child at play with her dolls and you show us the mother in that child; show us a child playing school and you show us the child's teacher, caricatured perhaps, but nevertheless true to the main lines. When Bobby comes home with language that shocks, Mother invariably says, "Where did he pick that up?" whereas Bobby's Guardian Angel could easily tell that Bobby's language is but a repetition of what he heard at the horse-shoe throwing contest in his own back yard.

The other months of the year have this same four-fold program. Among family activities based on Religion and designed to solidify the family we have the Story Hour. Several good books are suggested; for example, *Six O'Clock Saints* by Windham, *Twenty-One Saints* by Croft, and *Mother Read Us a Poem* from the Queen's Work. Bring baby Lou, shy little Tommy, noisy Bill and tom-boy Marie under the spell of a Story-Hour in the home. Give them a treat in the form of a story. Gather them on the porch or under a tree on the lawn and read to them from one of God's fairy tales, the lives of the Saints. The magic of the printed page, recounting the deeds of one of God's heroes, will transport your family to another world. There they will become hero-worshippers in imitating the patience of St. Frances of Rome, the charity of St. Vincent de Paul or the forgiveness of St. John Gaulbert. Another thought! How often do we not find children suggesting their favorite saint, to whom they were first introduced in the Family Story Hour, as the patron for their new little brother or baby sister? Frequently parents complain; How shall we ever pass the time tonight? The children will surely drive us wild. Willie with his electric engine, Ben with his tool box and meccano set, Sally with her mama doll that has the whooping cough, and Marty with his menagerie of whistling crab, lame duck, garter snake and white mice will raise such a hubbub Grandma will never be able to rest. The solution of this problem is the Story Hour presided over by Mother or Dad and enjoyed by all members of the family.

It may take a little while to bring home the idea in your family that such activities as the Story Hour, Family Prayers,

a May Altar, are corporate activities in which each and every member participates—but once introduced these projects will give to your home a distinctive character that can only be described as Catholic atmosphere. While we are on this subject of family projects in Religion, it might be well to remind you that the study of Religion with the children at a regularly set time, three times a week, forms a highly commendable practice for the Catholic home. And be it remarked, that parents sending their children to Catholic schools have not therewith discharged their duties completely towards these children. Regular, systematic study of Catechism and Bible History at home for all children is an essential part of their education. At first thought, one is tempted to say that today does not lend itself to family activities. This is far from being true. In addition to the activities already mentioned, might we ask why Catholic homes do not capitalize the Catholic Hour on the Radio as a family project?

Among the more accepted activities in Religion we find family prayer as exemplified in Grace at Table, Night Prayers, and the Family Rosary, particularly on those Sundays when Holy Mass is not said in the local church. Make family prayer routine; have a special time set apart for the family Rosary on Sundays; see to it that it becomes a custom rather than an exception. In some families the Father leads in the Rosary on Sundays; in others, the children take turns. Grace before meals is especially recommended as a family activity. Even the tiniest member can be taught to fold his little hands and bow his head while Junior lisps "Bless us, O Lord, and these Thy gifts," with the aid of Mother.

Then, too, games, entertainment and play can furnish the means whereby the family becomes an integrated whole. Do not despise the cohesive force of play in your family. Use it to advantage. A father loses none of his dignity when he deigns to show Junior how to fly a kite; neither does Mother lose any of her charm when she helps Sonny to make silhouettes or shadow pictures on the wall with her hands. Many other activities will suggest themselves to anyone with initiative. However, before we adjourn let us take stock of our mental reactions to this talk on Religion in its varied

activities as the bond that unifies the family. Often after a talk we hear such comments as this: "Wasn't it nice? I think it was just grand." But were someone to ask just what the talk meant to you personally, I fear the answer would be much the same as the one the dear old lady gave after hearing a distinguished preacher at the Sunday Mass. "Wasn't it grand?" she queried as her friends passed her on the way home.

Eventually one of her cronies, who was not fortunate enough to hear the famous preacher, said, "Just what did he talk about? What made it so grand, Annabelle?"

"And sure I didn't worry my head to find out what he was talking about. I thought it was just grand the way he said 'Mesopotamia'."

To offset such inconsequential rhapsodies we shall call your attention to several things.

(1) This program for practicing Religion in the Home is for your home beginning today. It may mean a little extra work, but considered in the light of eternity it is worthwhile. Like the Catholic calendar with the so-called fish days marked for the Catholic housewife, this schedule should be hung up in some place readily accessible. To use it as the protecting paper for the kitchen cabinet or pantry is not hanging it in full view so that you can check your activities. Right now we are asking each and everyone here assembled to determine the place where this schedule shall be kept.

(2) That being done, will you relax with a yawn and a fervent Thank God? Not at all. To each and every one I would like to put this uncomfortable question. What are you going to do about it? How much of this program will you put into effect in your own homes? How are you going to break the news to sophisticated Anna Lou and to rebellious Tom? Right now determine, for example, where you will have your May Altar and what devotions you intend to hold in honor of the Queen of May.

(3) And if you are in earnest about putting this program into practice, what guarantee shall you provide against failure? It would be a good idea if this were made a parish project. Incidentally, we have sufficient copies of this pro-

gram for distribution in the parishes providing the reverend pastors make a requisition for them. Could not the Confraternity of Christian Doctrine in its regular monthly meetings provide a place in its Agenda or Order of Business for the discussion of the monthly schedule—its success, its attendant difficulties and necessary modifications? In this program the parent-educators have a very definite plan to follow. We ask, shall this schedule find its way with the kindling wood in lighting the kitchen fire, or shall it serve its purpose of kindling in the hearts of your loved ones a love of our holy Faith and of the Church? Think well, to what use shall the program you hold in your hands be put? For if you are convinced that Religion is the bond that unites the family most securely, then that conviction demands a decision on your part now. With a decision there naturally comes the desire for means to express itself and if the decision is made in all seriousness, it calls for a guarantee of some kind to guard against failure. Frequently, good resolutions run amuck just because there was no pledge against failure. In this case, what shall it be? Your own hearts again must give the answer.

CONFRATERNITY OF CHRISTIAN DOCTRINE

During the recent Confraternity Congress in Cincinnati, Bishop Francis P. Keough of Providence, at a session attended only by bishops and priests, laid aside a statement prepared for the annals of the Congress. He spoke straight from the shoulder, of the dirty magazine and obscene pictures which youngsters of high school age are handed in the corridors of many of the city high schools. He spoke of the facts that the original census of his own parish in Providence showed. One hundred and fifty of his flock were in secular high schools, and his first study club convocation of these children brought, wonderful to behold, 160 to the roundup, and now there are 250 listed on his records. He spoke of an older priest who, under protest, gathered 180 of his youngsters and swore that there was not another one of his in the public high schools, only to increase his study club to about 450 secular high school enrollees, under the spur of his newly won enthusiasm.

The Bishop of Providence then defied the audience to tell him that other dioceses and parishes were any better than his.

By Lester Enright, "Confraternity of Christian Doctrine," *Vox Regis*, Seminary of Christ the King, St. Bonaventure, N. Y. December, 1939.

New Books in Review

A Catechist's Manual for First Communicants. By Rev. Joseph A. Newman. Chicago: D. B. Hansen & Sons, 1939. Pp. 148. Price 30c retail; 24c net wholesale.

Father Pitt, Superintendent of Catholic Schools in Louisville, has written the Foreword to this Manual. Father Newman, its author, is well-known for his simple catechisms. In this volume he gives content for the catechist to use in working with First Communicants. The material is presented in thirty-two chapters. Each chapter gives the teacher: (1) Questions to use in a period of exploration, that is in discovering what pupils already know, and in orientating them for the work about to be studied; (2) A detailed presentation for the catechist to use in preparing to explain the unit to pupils. An examination of the presentation content shows that the author has omitted all theological terminology that is above the understanding of children of first Communion age. (3) A series of questions, based on the teacher's presentation, to bring about assimilation. (4) An application of the thought of the lesson to everyday life with a suggested resolution. In the Introduction to the *Manual*, Father Newman explains the unit technique he suggests: (1) exploration; (2) presentation; (3) assimilation; (4) the use of the Catechism text; (5) recitation. The method described is good and is a modification of the Morrissonian five-step procedure.

Sanctity in America. By Most Reverend Amleto Giovanni Cicognani. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. ix+156. Price \$1.00 plus postage.

This reviewer can see many uses for this volume. Both

History and Religion teachers at all levels of Catholic education will be pleased to find its content assembled in one volume. Not only does each biography with its accompanying bibliography, offer valuable material, but the Introduction contains an exceptionally clear and simple treatise on Sanctity and the testimony of the saints. His Excellency, the Apostolic Delegate, prepared this volume for the purpose of promoting the Causes of those "Servants of God whose sanctity has enriched this nation, and whose fame has aroused among our people a desire for canonical processes leading to the glory of the altar." The following are the biographies included: I. The Eight Jesuit Martyrs of North America; II. The Venerable John N. Neumann, C.Ss.R., Fourth Bishop of Philadelphia; III. Joseph Rosati, C.M., First Bishop of St. Louis; IV. Mathias Loras, First Bishop of Dubuque; V. Frederic Baraga, First Bishop of Marquette; VI. Juniper Serra, O.F.M., Apostle of California; VII. Magin Catala, O.F.M., The Holy Man of Santa Clara; VIII. The Venerable Felix De Andreis, C.M., First Superior of the Congregation of the Mission in the United States, and Vicar General of Upper Louisiana; IX. Samuel Charles Mazzuchelli, O.P., Missionary Apostolic, "Builder of the West"; X. Francis Xavier Seelos, C.Ss.R., Redemptorist Preacher and Missionary; XI. Leo Heinrichs, O.F.M., Franciscan Martyr; XII. Blessed Frances Xavier Cabrini, Foundress of the Missionary Sisters of the Sacred Heart; XIII. Catherine Tekakwitha, "The Lily of the Mohawks"; XIV. The Venerable Mother Rose Philippine Duchesne, Foundress of the Religious of the Sacred Heart in the United States; XV. Mother Elizabeth Ann Seton, Foundress of the Sisters of Charity in the United States; XVI. Mother Theodore Guerin; Foundress of the Sisters of Providence, St. Mary-of-the-Woods, Indiana; XVII. Mother Mary Magdalen Bentivoglio, Foundress of the Poor Clares in the United States.

Heroines of Christ. Edited by Joseph Husslein, S.J. Milwaukee: The Bruce Publishing Company, 1939. Pp. xii+186. Price \$2.00.

Church history becomes more and more into its own as a factor in religious education when its items are presented in the form of *Heroines of Christ*. Not only is its content well selected, not only does it make spirituality a great adventure, but at the same time, the authors of these biographies present saints who are human beings. As Father Husslein says in his preface: "the writers of this book, members of the Society of Jesus, are not literalists. They have no hesitation to dramatize events conformably with historic fact, to use the natural language of the heart in order to express the sentiments it deeply cherishes, and to give historic certainties a consistent local coloring and atmosphere. In a word, they have made visible and tangible what else would have remained abstract or undefined." The fifteen biographies presented are: St. Agnes, Maria de la Luz Camacho, Cecilia, Gemma Galgani, Joan of Arc, Bernadette, Catherine of Siena, Eulalia, Margaret Mary Alacoque, Flora, Catherine Labouré, Catherine of Alexandria, Lucy, Kateri Tekakwitha, Thérèse of the Child Jesus.

The Children's Saint Anthony. Story by Catherine Beebe. Pictures by Robb Beebe. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. 79. Price 50c plus postage.

This is a biography that should be in every elementary school library. St. Anthony's life story is told in a manner most appropriate for children. Adults, too, will like it. Particularly worthy of commendation is the selection of material and the author's method of making it known to young readers. Each of the twelve chapters is pleasingly illustrated. The illustrations manifest an understanding of children and a desirable simplicity of presentation.

Why Six Instructions? Arranging for a Mixed Marriage. By the Most Rev. Joseph H. Schlarman, D.D., Bishop of Peoria. St. Louis, Mo.: B. Herder Book Company, 1939. Pp. 68. Price 35c.

In his introductory remarks his Excellency, the Bishop of Peoria states that the present pamphlet "is an attempt at

a psychological approach to the admittedly difficult problem of instructing the non-Catholic (and Catholic) before a mixed marriage. It is not intended as a strictly logical treatise of theological and moral and other matters, nor even to be too coherent and well-connected. I should prefer to call it a reasonable or common-sense approach—an attempt at fitting the product to the persons and the occasion. Not new principles, but a new method of applying the old." An examination of the content of this booklet will show that the author realized his objectives. Not only will priests themselves find Bishop Schlarman's work of assistance to them personally, but the couple receiving instructions could profit by owning a copy of the same.

"A Way to Achievement." By Mother Bolton. New York: The Paulist Press, 1940. Pp. 109. Price 25c.

The author calls her present work a pamphlet. It is, however, a book printed in a size of type and page arrangement that is conducive to meditative reading. Mother Bolton presupposes that those who will use this work already know Catholic principles in their logical formulation. Her immediate purpose has been to offer a psychological challenge to the reader "to consider his own personal application of the truths presented, especially the fundamental Catholic doctrine concerning the Divine indwelling in souls possessing sanctifying grace." The following are a few of Mother Bolton's sectional headings: Facing Your Thoughts, Thought Precedes Accomplishment, Your Individual Place, "Civilization Is in the Principles that Guide the Mind," God in His Rightful Place, God's Nature, True Humility Brings Wisdom, Thinking with God, Renunciation, Soul Activity, Your Will, Tools for Achieving, God is Supreme Intellect and Supreme Will.

Letters to Jack. By Francis Clement Kelley. Tenth Edition (Revised). Paterson, N. J.: St. Anthony's Guild, 1939. Pp. vi+197. Price \$1.00.

About twenty years ago *Letters to Jack* appeared in its

first edition. The present revised edition contains the general substance of the original volume but with additions that make the letters applicable to conditions of today. Those who do not know *Letters to Jack* will find in them the charm and wisdom of the Bishop of Oklahoma City and Tulsa as he writes to a young man of twenty about a variety of subjects, among them—noise, peace, religion, friends, enemies, citizenship, humility and vision.

Sacred Liturgy. Report of the Twenty-first Annual Meeting, Chateauguay Basin, Canada, June 26-28, 1939. The Franciscan Educational Conference, Vol. XXI, No. 21 (November, 1939). Published by the Conference. Washington, D. C.: Capuchin College. Pp. liv+289. Price \$1.00.

Among the papers and discussions that took place at the 1939 Franciscan Educational Conference, one symposium was occupied with the teaching of the Liturgy in Elementary Schools, Seraphic Seminaries, Clericates, Parish Organizations, High Schools, The College, Major Seminaries and the Third Order. The papers of the symposium and of the other meetings of the Conference are printed in this volume.

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Cicognani, Most. Rev. Amleto Giovanni. *Sanctity in America*. Paterson, N. J.: St. Anthony Guild Press, 1939. Pp. ix+156. Price \$1.00 plus postage.

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The 1940 National Catholic Almanac. Thirty-fourth Year of Publication (Formerly Known as The Franciscan Almanac). Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. Paterson, N. J.: St. Anthony's Guild, 1940. Pp. xix+759. Price 75c plus postage.

PAMPHLETS

Crock, Rev. Clement H. *Prayer: Its Meaning and Effects.* A Lenten Course of Eight Sermons, including a Sermon for Easter Sunday. New York: Joseph F. Wagner, Inc., 1939. P. 60. Price 50c.

Minute Men Catholaganda. Booklet No. 12. St. Paul, Minn.: Rumble and Carty "Radio Replies," 1939. Pp. 60. Price 10c; 25—\$2.25; 50—\$4.00; 100—\$7.00; 500—\$25.00.

Ross, Rev. J. Elliot. *Not in Bread Alone.* A Lenten Series of Seven Sermons. New York City: Joseph F. Wagner, Inc., 1940. Pp. 74. Price 50c net.

Schlarman, Most Rev. Joseph H. *Why Six Instructions?* Arranging for a Mixed Marriage. St. Louis, Mo.: B. Herder Book Company, 1939. Pp. 68. Price 35c.

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